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WILD FLOWERS.

Whose hand sowed your small seeds, fair things?
Whence came ye hither and why bide ye here?
God sent ye to these spots—wind-borne seeds a-flying!
God bids you stay, loving, undying.

Year by year your bright heads wave!
Long ago red Indians breaking forest trails
Bent yon tree, then tiny sapling, now sturdy oak!
Their soft-shod feet your dew-drops scattered!

Oft are your sweet flowers plucked away!
Uprooted oft your hardy stems, yet ever
God's sunlight and His rain coax up your stars again!
'Twas thus the Christ uprose, though stricken down by men!

SPRING.

Ah Spring! what magic is there in thy kiss,
That thou couldst bring
Each little thing
To life like this—
That seemed so dead?
To look upon the trees and grass, all brown
And seared, by Winter's touch—
Who would believe, there could be such
A wondrous miracle!
As though thou didst with Winter wed—
And thy soft breath had melted all his coldness down!
These very trees, that just the other day
Seemed lifeless then, have over night
Responded to thy wand, and in a way
Most wonderful—
Have sent their blossoms to the light,
Accompanied by a madrigal!
Were those soft notes of thy sweet bands,
Singing while they used thy tools
In tiny hands—
While they pulled the little jewels
From shoots of branches, dark—
Turning spots to bits of charming park?
Or is it only birds
That make the song to growing leaves?
Less prized because they're solid to the sight—
And from the South take flight
To make the air full sweet—when thy band leaves,
Of webby elves, to start the trees
When Winter's gone?
Although methinks
I had a glimpse
Of filmy gown—
Caught between twig and leaves—
And so the song
With birds along—
May, after all, have come from elves!
And in the air, thy trailing garments blown!

—Harriet Tooker Felix.

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MRS. ANNIE BESANT
In Masonic Regalia.

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LIVES OF THE INITIATES.

III.

"The White Knight of Wallachia."

The Elder Brothers of our race so little love strife that we can hardly imagine them ever playing a martial role. Yet, when we consider that the Logos at this stage attains His purposes not by peace and non-resistance alone, it is not strange that in carrying out His plans, the Brothers should send one of themselves or a pupil to wield in the world the forces of destruction and death. One such, now a Master of the Wisdom, was Hunyadi Janos, the Patriot of Hungary, "the White Knight of Wallachia." Strange that, outside of his beloved Hungary, his name should be known by the waters of mineral springs, rather than by his glorious deeds of patriotism.

Statesman, Warrior, Patriot, as John Hunyadi, yet this soul, in his previous birth, was a recluse and mystic, a lover of peace and truth. For he was then "Christian Rosenkreutz," the Founder of Rosicrucianism, "the most godly and highly illuminated Father, our Brother C. R. C."

What happened when, as C. R. C., he put that body aside at death, we are told by Mrs. Besant, after looking into the Records of the Past, the Memory of the Logos: "He left that body in A. D. 1407, and passed into an adult body, and thus was no longer known as Rosenkreutz, but as another person—in fact, as the famous warrior, Hunyadi Janos, the Transylvanian, the terror of the invading Turks (born at Hunyoed, 1387). Hunyadi Janos, a youth of twenty, was charging against a hostile troop, engaged, apparently, in some sort of foray, which was threatening to cut off his retreat to the castle, and, his horse carrying him ahead of his own men, he was surrounded, struck down, and left for dead. Fortunately the axe, which gave him the apparently fatal blow, turned in its descent, and stunned him, without cutting open his head. He fell under his horse, which was pierced by a javelin, and the body of the animal sheltered his master from the trampling hoofs of friend and foe alike. The senseless body bereft of its Ego-owner, was taken possession of by him who had been called Rosenkreutz, and the fiery youth developed into the famous general, and after the death of Ladislaus I of Poland, became Regent of Hungary. The great and wise Ego passed out of this Transylvanian body in A. D. 1456."

Why should the Founder of Rosicrucianism, in his next life, play such a dramatic role as did Hunyadi? Simply because it was the next move in the hidden game played by the Elder Brothers. They had planned the Revival of Learning, to follow the thousand years of the dark ages. Paracelsus, Copernicus, Kepler, Bruno, Leonardo, Newton, Pasteur, Darwin, were the pawns for the new board; they were being prepared to be sent into the west to build up a new civilization. But from 1400 to 1450 all these plans were threatened by the spread of the empire of the Turks into Europe. The Turks had their role to play, their move to make in the game, but that eastwards and southwards, to Persia, India, Turkestan, Tartary, and Africa.

"It was the period when the Turkish power was at its height, and it seemed within the range of possibility that the Mohammedans would obtain possession of the greater part of the Danube Valley and seriously menace Western civilization. To Hunyady, more than to any other one man, Europe owes it that the danger was averted." (New International Encyclopedia, 1907.)

So Hunyadi played his part. Did he know when he captured Sophia from the Turks, drove them from Belgrade, or when after the carnage of Varna he retired discouraged with his defeated Crusaders, that his part in hurling back the eastern tide was in order that in the civilization to be he might return as Francis Bacon to restore the sciences? Did he foresee that his wife and son would in the twentieth century partake with him in the revival of the greatest of all sciences, Theosophy? Not for us to answer these questions; it suffices us to know that Hunyadi Janos is today a Master of the Wisdom, a Hierophant in the Mysteries, one of the most splendid flowers that so far has blossomed on our human tree.

C. Jinarajadasa.

Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Hath had elsewhere its setting,

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MRS. BESANT'S ANNOUNCEMENT OF THE MESSIAH'S COMING.

Mrs. Besant's tour of Europe and America during the present year is chiefly characterized by the announcement to the general public of the approaching appearance of the Avatar. The prediction has been followed by outbursts of ridicule, sarcasm and vituperation, though not of a violent character. Yet outside the Theosophical Society no acceptance of the prophecy has been observed. Many have been the recent announcements of the coming of a savior and the public has grown so accustomed to them it no longer heeds, except to heap ridicule upon the prophet.

Yet the importance to the world and to our Society of Mrs. Besant's eloquent and dignified announcement cannot be overestimated. Within our ranks such and similar statements have been made for years and no great surprise can be expected when the more definite announcement of Christ's coming is made. But we will remember this year through the long future as that in which the world has had its first instruction upon this subject, which will be of such transcendent importance.

For the society the expenditure of Mrs. Besant's enormous forces in this direction is likely to be followed by proportionately great effects, some of immediate, others of a remoter nature. Immediately opposition is aroused. But the forces of the lower worlds are like swarms of insects which attack and pursue with fury; but man's steady, persistent effort for a short period wins the day and his usual activities are resumed.

The announcement which Mrs. Besant has made will have the remoter effect of committing the Society, unofficially though publicly to the great prophecy. The small initial difficulties will be followed by greater trials but with greater and ever greater victories until with heightened powers and greater dignity it shall stand as the physical plane sponsor for the public appearances of Him, The Savior, the latchet of Whose shoes we are indeed not worthy to unloose.

The recognition of the fact that the Christ is to come must fill our hearts with the most profound feeling of responsibility. America and Europe are but slightly acquainted with theosophy, while even the doctrines of karma and re-incarnation are scarcely known. The first duty of the Society is to its higher Self, which is the First Section, as the Masters have called themselves. The Society is for Theosophy, not Theosophy for the Society. If the Society is to get beyond the stage of infancy and becomes a virile force among the nations and races of the world, to drive with its small body but tremendous force the knowledge of the truth into the mud-walls of ignorance, it is high time that we follow the example of H. P. B. and Mrs. Besant in going out of our lodge rooms to press the facts of theosophy upon the attention of the world. Let us with all the wisdom we possess follow their example and, utilizing the whole force of our organization, make what preparations we may for His Coming.

THE SOCIETY IN MEDITATION.

Several thousands of theosophists believe in the desirability and efficacy of meditation and practice it with regularity and with the consciousness of success. By the consciousness of success we mean the feeling that they are able to aid in the cause which they love, and to gain strength for further effort.

Each day a mighty wave spreads from East to West. Beginning in India with morning, imagine there the hundreds in meditation, filling the ether with thoughts and aspirations of ideal purity. For several hours the sun's course is followed by these reverent and powerful devotions. Then follows the wave that passes successively over Western Asia, Europe and then America.

Wonderfully does this group of souls garland the earth, beautifully do they serve. We may not know what influence they wield, how their force is utilized. But we may be sure the Masters love these, Their children in Their efforts to aid.

They wish to inculcate this as one of their leading tenets, that souls do not become extinct, but pass after death from one body to another, and they think that men by this tenet are in a great degree excited to valor, the fear of death being disregarded.—Julius Caesar, "Gallic War," Bk. VI.

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"EXCEPT THE LORD BUILD THE HOUSE THEIR LABOR IS BUT LOST THAT BUILT IT."

These are the ominous words which Mrs. Besant used at the opening ceremony of the laying of the foundation stone of a Masonic Temple at Adyar, last December. They have a message for every F. T. S., as well as Mason, for these words embody the "Winged Ideal"—and one imperative that we all should seek and follow, if we would be true builders of this "Temple" of Theosophy. There are important reasons why co-masonry is coming to the public notice. Mrs. Besant made it clear in these columns when she said "It will re-knit the ancient tie between masonry and the inner worlds, will re-open the ancient channels in which the water of life can flow, and shed once more the White Light on all who pray for its bestowal." So should the Theosophical Society keep its channels open for the same sublime purpose.

For the sake of the ideal symbol let us imagine the Theosophical Society as a "Temple."

The Masters at its Head are the great Architects, and we are its humble craftsmen and builders. The Masters' design and purpose of this structure, has from time to time been given forth to the members, or the world at large. Are we not told that it is to uplift humanity, and prepare the world for the Coming Race? That it is to help make ready the way for the coming of an Avatara in this country? How many of us realize the magnitude of these three statements? If we all did, what a splendid labor union we would be! For who of us has not the sense of a loving debt to these Grand Masters for the light which They have given us through the "temple-windows" of Theosophy? We all know from sad experience that unless the foundation of this beautiful Theosophic-structure is firmly laid on the cardinal virtues, cemented with the spirit of brotherhood, that tempests and upheavals will shake and weaken the superstructure.

How absolutely necessary for the advancement of this work is the spirit of zeal and brotherhood. A lesson can be learned from the chronicles, how the good old Hezekiah, in the land of Judah, "wrought that which was good and right, and truth before the Lord his God. And in every work that began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart,—and prospered."

There is a legend that during the Apostolic era, there was a missionary seal, which bore the representation of an ox standing between a plow and an altar, with the inscription, "Ready for either." For toil and service, "In His Name," and for self-sacrifice on the altar of humanity. What an exemplar was St. Paul when he said "I am ready," and he believed that "I can do all things in Christ which strengtheneth me." Great was his love for his Master.

We are told how the Masters must bear the karma of the Theosophical Society, and that by virtue of Their unity with this society, that They must necessarily assume much of the karma of the individual members, and that They have sacrificed Themselves in order that it may live. What a miracle might be performed if every member resolutely increased his (or her) power of thinking, of loving more, reverencing, and devoutly serving the Masters, Who like the host of the catholic altar, are ever dwelling within this "Temple of Theosophy." Those who discern the "hidden side of things," affirm that in the ceremonial of the mass the heart of the devout priest is turned, or consecrated on God; thus he becomes a center drawing down the sacred fire to ignite that which is inflammable, and to consume all that is impure. As he loses himself in that glory he draws other men after him. His uplifting on the spiritual plane is in proportion to his self-forgetting of the physical plane. It is another aspect of the truth of the words of Jesus, "If I be lifted up from the earth, I will draw all men unto me."

How beautiful is the ideal which can be attained by the strong pure soul, who in heart and deed is a priest at the altar of humanity! He needs no surplice or stole to proclaim his office, but he lives

"In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
Of miserable aims that end with self;
In thoughts sublime that pierce the night like stars
And with their mild persistence urge men's minds
To vaster issues."

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Such a Theosophist can become "a center drawing down the sacred fire"—"the pure white light on all who pray for its bestowal."

How many of us at the risk of our lives would affirm our belief in Them?

We need to read the lives of the holy men and women—the Saints who espoused their lives to the Master Jesus, in order to gain some comprehension of the meaning of self-sacrifice and loving service to a Master. The Spirit of the Living Christ was manifested in the builders of the Cathedrals of Europe in the Middle Ages. A conception of the meaning of the words "Except the Lord build the House their labor is but lost that build it," may be derived from a brief description of the manner in which the Cathedral of Chartres, France, was builded to the "glory of God," in the Middle Ages. Let us observe the motive and the spirit of these workmen. This wonderful Cathedral is a perfect masterpiece of masonic skill. Two terrible fires and more than seven hundred winters have left it with not one stone displaced.

Its base is built of enormous blocks of stone, which were quarried and put in place in the Cathedral, through the inspiration of religious fervor. Neither plague nor famine, nor terrible fire impeded the work. It is stated that whole populations arose and came to Chartres to labor on this house of God. The chronicles of this Cathedral affirm that a noble rivalry urged every man to toil, and women even took their share in a burden which their faith rendered light, in a task which their devotion made both pleasant and honorable.

"In this same year," writes Robert du Mont, Abbott of Mont S. Michel, to quote one only among all the twelfth-century chroniclers who mention this fact, "In this same year at Chartres men began to harness themselves to carts laden with stones and wood, corn and other things, and drag them to the site of the church, the towers of which were then a-building. It was a spectacle the like of which he who hath not seen will never see again, not only here, but scarcely in all France or Normandy or elsewhere. Everywhere sorrow and humility prevailed, on all sides penitence, forgiveness and remorse. On every side you could see men and women dragging heavy loads through the marshy bogs, and scourging themselves with whips. Miracles were being done on every side, and songs and hymns of praise sung to the Lord. You might say that the prophecy was being fulfilled which says, "The Spirit of Life was in the wheels of their chariots."

"Mighty are the works of the Lord," exclaims Hugh of Rouen. "At Chartres men have begun in all humility to drag carts and vehicles of all sorts to aid the building of the Cathedral, and their humility has been rewarded by miracles. The fame of these events has been heard everywhere, and at last roused this Normandy of ours. Our countrymen, therefore, after receiving our blessing, have set out for that place and there fulfilled their vows. They return filled with a resolution to imitate the Chartrains. And a great number of the faithful of our diocese and the dioceses of our province have begun to work at the Cathedral, their mother."

These poor Norman workmen departed on a new crusade, as it were, of chisel and trowel to offer their labor for the adornment of Our Lady's Church. They travelled in small bands, forming part of a vast association, and, so the bishop informs his reverend brother, admitted no one to join their company unless he had first been confessed and done penance, and laid aside all anger and malevolence, and had been reconciled with his enemies. One of their number was chosen to lead them, and under his directions they drew their wagons in silence and humility, and presented their offerings, not without penance and tears.

There is yet another letter which I shall readily be forgiven for quoting, so graphic is the picture which it gives. It is the text to which the beautiful window in the south aisle of the choir furnishes the perfect illustration: "Who has ever seen or heard in all the ages of the past, that kings, princes, and lords, mighty in their generation, swollen with riches and honors, that men and women, I say, of noble birth, have bowed their haughty necks to the yoke and harnessed themselves to carts like beasts of burden, and drawn them, laden with wine, corn, oil, stone, wood and other things needful for the maintenance of life or the construction of the church, even to the doors of the asylum of Christ? But what is even more astonishing is that, although sometimes a thousand or more of men and women are attached

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to one cart—so vast is the mass, so heavy the machine, so weighty the load—yet so deep a silence reigns that not a voice, nor a whisper even can be heard. And when there is a halt called on the way, there is no sound save that of the confessions of sins and the suppliant prayer to God for pardon. There, whilst the priests are preaching peace, all hatred is lulled to sleep and quarrels are banished, debts forgiven, and the union of hearts re-established. But if anyone is so hardened that he cannot bring himself to forgive his enemies or beg the pious admonitions of the priests, then his offering is withdrawn from the common stock as unclean, and he himself is separated, with much shame and ignominy, from the society of the holy people. Forward they press, unchecked by river, unhindered by mountains. You might think that they were the children of Israel crossing Jordan; and for them, as for the children of Israel, miracles are wrought. But when they come to the church, they set their wagons in a circle so as to form, as it were, a spiritual camp, and all the following night the watch is kept by the whole army with hymns and songs of praise. Candles and lamps are lit on each wagon; the sick and the feeble are placed thereon; the relics of the saints are brought to them in the hope that they may find relief. The clergy at the head of a procession, and the people following, pass by and pray with renewed fervor that the sick may be healed.

Then occurred scenes such as may be beheld today before the grotto in the mountain village of Lourdes. For Chartres was the Lourdes of the Middle Ages. The maimed and the halt recovered their powers, leapt from the wagons and flung away their crutches; the blind received their sight, the sick were healed, and all joined, after returning thanks before the altar, in the task of building the house of their Redeemer. The chronicler says, "You see their work, you behold the material in which they wrought, . . . the stones, it seems, have become intelligent, and matter is here spiritualized. But you will almost cease to wonder when you remember the spirit in which they wrought it."

How transcendentally beautiful was their faith and devotion. Adelia H. Taffinder.

H. P. B. AND ANNIE BESANT.

I was leaving England for America in the fall of 1889, and I called to see H. P. B. and say good-by. She looked at me very intently and said, "Well, 'Little One', we will never meet again in these bodies."

I exclaimed, "Will I soon pass out?" "No, not you," she replied, "when you return I shall be gone." I then asked, "Who will fill your place?" "She looked at me so earnestly for a minute, and then said, "Annie Besant. Do not speak of this, but I have the word from the Master, and I will know just when to place the Master's ring on her finger."

I said, "Oh, how can that cold intellectual woman ever fill your place?" She smiled and said, "She will unfold in spirit and become soft and beautiful, and she will be able to reach the people and do a greater work than I could ever do, as she has command of languages, specially English."

At that time I could not think it, but if the Masters willed it so, I knew They would do all things well, and it has never once occurred to me to disobey Their will and commands or even to doubt Them.

How truly has it been proven that we have no one else in the whole T. S. or E. S. that could fill H. P. B.'s place. Mrs. Besant is like the beautiful Lotus Flower; she has surmounted all the dirty mud and slime that has been thrown at her, and she has blossomed out in sweetness and spiritual beauty far beyond all others. Wherever she goes her magnetic power is felt for good, and the vibrations left are like the sweet aroma of that beautiful flower, God's Lotus. Annie M. Jaquess.
Washington, D. C.

'Tis thee I love, for thee alone,
I shed my tears and make my moan:
Where'er I am, where'er I move
I meet the object of my love.

Insatiate to this spring I fly:
I drink and yet am ever dry:
Ah! who against thy charms is proof?
Ah! who that loves can love enough?

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"THE DAWN OF A NEW ERA."

Is the title of a lecture delivered by Mr. G. E. Sutcliffe at the Blavatsky Lodge, Bombay, in 1889, in which he alludes to the similarity between the astronomical conditions which existed prior to the commencement of the Kali Yuga B. C. 3101, and those which occurred in December, 1899, he says: "If then we are to interpret this total eclipse as foreshadowing the spiritual ignorance—the sin and suffering that have characterized the Kali Yuga, what meaning are we to attach to the eclipse that has initiated the coming era?"

In other words, if, as Mr. Sutcliffe shows, the Kali Yuga commenced on February 21, B. C. 3101, when there was a conjunction of six planets and an eclipse of the Sun commencing exactly at sunrise at the holy city of Benares; does the conjunction of the same planets and the solar eclipse which occurred on December 3, 1889, a date upon which a cycle of the Kali Yuga ended, indicate the commencement of the Satya Yuga?

A point of special significance to which Mr. Sutcliffe draws attention is that the two events are exactly parallel, the only difference being that at the beginning of the Kali Yuga the Solar eclipse BEGAN at sunrise, whilst at the end of the Kali Gula the Solar eclipse ENDED at sunrise. Quoting from the Vishnu Purana he says: "When the close of the Kali age shall be nigh, a portion of that Divine Being, which exists of its own spiritual nature, . . . shall descend on earth . . . endowed with the eight super-human faculties. He will re-establish righteousness on earth; and the minds of those who live at the end of the Kali Yuga shall be awakened, and become as pellucid as crystal. The men who are thus changed . . . shall be the seeds of human beings, and shall give birth to a race, who shall follow the laws of the Krita (Satya) age, the age of purity."

To the student of Esoteric Astrology the Secret Doctrine affords more than one key whereby some of the mysteries may be unlocked, and in the Zodiac we have the one by which the sevenfold classification of man may be better understood.

It would carry us too far from our subject to attempt any explanation of this except so far as it relates to the fifth sub-race of the fifth root-race, in the Fourth Round, or, in other words, with that point in the present manvantara which we have now reached.

Counting from Aries, which is regarded as the first sign in the universal Zodiac, Cancer is the fourth sign, and so is the one to give the basic coloring or dominant principle which the Fourth Round is to develop, viz.: growing mind. Now in each round we have the arc of involution, which in this Fourth Round is from Cancer to Libra, and of evolution, which is from Libra to Capricorn, which means that in the Fourth Round the principle of mind will be developed in the physical sex-body (Libra), that sign being the pivotal one of the Round, and completed in Capricorn, individuality, so that just as the dominant principle of the Third Round, design or form, has lent its quality to the present, so will its principle as completed during the Round be passed on for the use of the Fifth Round.

To make this clearer it must be understood that each Round is completed by the passage of the basic principle through the seven signs of the Zodiac which in this Fourth Round commence with Cancer and end with Capricorn; in the fifth race, therefore, Scorpio, desire, is the dominant principle of the race; so that it is evident that the desire of Scorpio has to be mastered in the sex body of Libra, which is the lowest of the Round.

Now, while counting from Cancer, Scorpio is the fifth sign, and so corresponds to the fifth race; it is the eighth from Aries, which in the order of the houses is that of death, a fact of which it will be well to take cognizance ere it is too late.

In studying the zodiacal signs from Cancer to Libra, and thence to Capricorn, it will be seen that Virgo, which corresponded to the basic principle of the third race, is on the same plane as Scorpio. It was in the third race that man involved into sex, just as in the fifth he should be evolving from sex; but, so tremendously strong is still the sex desire in the physical, astral and mental bodies of man that he is not only holding back his own evolution, but also that of animals.

Only for a time is man permitted to retard the progress of evolution, and it may very well be that those who do not, during the re-

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mainder of the fifth race, thoroughly solve and master the mystery of sex and the creative fire will, in very truth, suffer death as symbolized by the sign Scorpio and the astrological eighth house, and even as regards the fifth sub-race this must be done by all who aspire to participate in the formation of the sixth root-race; for the evils of sex must end with the fifth race.

In what manner and to what extent may we regard the T. S. as entering upon a new cycle?

In astrology we have not only the Zodiacal Signs and Planets to consider when reading a horoscope, but also the twelve houses; the first of these is called the ascendant, and the sign occupying its cusp, is termed the ruling sign. In the case of the T. S. and of our revered teacher, H. P. B., this is Cancer. A point of special interest, as Cancer is the ruling sign of the Round, and so we are certainly warranted in saying that, the great Soul who has become endeared to many of us in the personality of H. P. B., and the Society which she in conjunction with Col. Olcott founded, are most important factors in the evolution of this Fourth Round.

It is known that whenever the planet Neptune enters Cancer it indicates that another period has been reached when existing conditions will be destroyed as a result of Nature's levelling process, in order that new and more perfect conditions may be rendered possible. To the unenlightened such wholesale destruction may be regarded as evil, but in reality it is exactly the reverse, for it is impossible to build anew on an old site without first clearing away the old obstructions.

Neptune passed into Cancer in 1901; one has only to review the history of the past eight years to realize the influence of this most mystic of planets. It is believed that, owing to the present position of Uranus and Saturn, the culmination of the disintegrating power of Neptune will be reached during the present year, and will commence to wane by the summer of 1910.

On May 8, 1891, the date on which H. P. B. laid aside her pain-racked physical body, and again on February 17, 1907, when Colonel Olcott passed on, Neptune was in the twelfth house of the horoscope of the T. S., as it was in 1906. Now this twelfth house is regarded as that of Karma, indicated often by what is termed self-undoing, applying this to Neptune in that house the events which transpired on the dates referred to may be regarded as foreshadowing the new Era in the T. S. which dawned with the election of Mrs. Besant as President when, as I regard the ascendant, Neptune passed into the first house of the horoscope of the T. S. Since then we have had abundant evidence of the levelling process, accompanied by a gradual but nevertheless steady serrying of the ranks of those who ever see in these crises through which our Society has passed the methods employed by the Wise Ones for testing us to see whether we ring true or not, for, as the Master Jesus said: "He who is not for me is against me," or in other words, if we cannot stand firm now, how worse than useless we should be to Them in the future.

I have tried briefly and with as few astrological technicalities as possible to show that we have good reason for believing that we have passed out of the Kali Yuga of the T. S. into the Satya Yuga, ample confirmation for which is found in the following words of Mrs. Besant quoted from the Theosophist:

"What shall be the immediate future of the Theosophical Society, when the effects of this crisis, now closed by the General Council, are over? Unless our future belies our past, it will be one of great expansion, of enhanced importance, of vigorous energy. The faint-hearted and the inimical may cry: 'The work of the T. S. is over,' as they have done before, but the future will once again prove the magnitude of their error, and they will then marvel at the fears that oppressed them. The T. S. will, from 1910 onwards, enter on a period of unexampled power, of world-wide influence, until it stands before the world as the recognized standard-bearer of Religion—liberal, spiritual, and therefore free. This is now sure, for the Society, as a body, has declared for toleration, freedom and Brotherhood. And I, humble servant of the Masters who founded it; the appointed successor, by Their own mouths, of H. P. Blavatsky and H. S. Olcott; President of the Society by the will of the Masters, the nomination of the President-Founder, and the vote of the members; I do not ask those to follow me who are unwilling to do so; it is

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for them to cast aside, if they so choose, the opportunity offered but once at the beginning of each cycle, and to find out in due time the greatness of the opportunity rejected. But I call on those of you who are willing to follow me into the new cycle—in which the Elder Brothers are again, by their own gracious declaration, the First Section of Their Theosophical Society—to labor with me in the name of Theosophy, for the peace of nations, and the enlightenment of the world." "Studento."

ANNIE BESANT.*

By W. T. Stead, Editor of "The Review of Reviews," London.

Annie Besant is now, as she has been for the last four of five years, one of my most intimate friends. I had not the privilege of knowing her in her earliest phase, either of school-girl Evangelicalism or of young-woman Puseyism, but I knew her as Materialist and Atheist. I know her as Theosophist, and whatever development she may pass through will in no way affect the sentiment of affectionate admiration with which I regard her. She is one of the three remarkable women of the apostolic type of this generation. Mrs. Booth, Mrs. Butler, and Mrs. Besant constitute a remarkable trio of propagandists militant, whose zeal, energy, and enthusiasm have left a deep impress upon our time. Of the three, Mrs. Besant is the youngest, having been born in 1847; and as she is not yet forty-five, she may live to take her seat, together with Mrs. Fawcett, in the House of Commons.

Mrs. Besant is the only one of the three who is still in her prime, whose last words have not yet been spoken, and whose ultimate development is still unknown. Last month her name was in every mouth, and the papers were filled with endless letters discussing the latest phase of her progress in search of truth. Next month she is to start for India, not only as a pilgrim from the West to the shrines sacred to the wisdom of the East, but as a missionary and propagandist of the faith which had Madame Blavatsky as its most conspicuous seer. The other day she was presiding over a Socialist Congress in Paris, next year no one can say where she will be or what she will be doing, except that, whatever she may do or wherever she may go, one thing only is quite certain, she will be animated by a passionate love and sympathy for the poor and oppressed, and she will command the enthusiastic affection of all those who come near enough to her to know her as she really is.

Annie Besant is Besant only by marriage. Her husband, the Rev. Frank Besant, vicar of Sisbey, in Lincolnshire, is a brother of Mr. Walter Besant, the well-known novelist. Her maiden name was Wood. She is a Wood of the family which gave us a Lord Chancellor in the person of Lord Hatherley, and many others who have played a more or less notable part in our local and national politics. One of the clan is said to have obtained a baronetcy as a reward for enabling Queen Victoria to be born in England. He was Lord Mayor, and a man of substance. Of that substance he parted freely to pay the Duke of Kent's debts, in order that the heir to the English throne might be born on English soil.

Her father, who was Lord Hatherley's cousin, belonged to the elder branch, which had clung to the estate in Devonshire, from which the younger sons had gone off to make fortunes in business and at the bar. He was born and educated in Ireland, where he took his degree as a doctor, although he seldom practiced. He held a good appointment in the city of London, and seems to have been a man of considerable parts.

Mrs. Besant's mother was Irish—one of the Morrises who boast of their descent from some fabulous Milesian kings who hailed from France. When her mother was a child, the regular form of reproof when she had misbehaved was: "Emily, your conduct is unworthy of the descendants of the Seven Kings of France." Mrs. Besant knew little of her father, for she was but five years old when he died, but she idolized her mother. The home seems to have been for these first five years almost ideally happy. But when the blow fell, and Mr. Wood died in October, 1852, the light of life seemed for a time to have gone out. The agony of the bereavement blanched her mother's raven locks as white as snow in a single night.

*Abridged from the Character Sketch in "Review of Reviews," October, 1891.

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Mrs. Wood was much too strong a nature to remain prostrate under a blow whose force was attested by the blanching of her hair. It seemed madness for a penniless widow to persist in sending her boy* to Harrow School in order to prepare him for a university career, but she stuck to it and ultimately carried it through. Dr. Vaughan, now Master of the Temple, was then Headmaster of Harrow. He allowed her to take some of the Harrow boys in her own house, and by this means she was able not only to keep herself, but to find means for the education of her son. This house—the old vicarage at Harrow—was her home for eleven years—a place of idyllic joy, contrasting strongly with the stormy and troubled career that followed after.

Little Annie for a short time was brought up among the boys—as good a cricketer and climber as any of them, but so passionately devoted to her mother, that when being teased once about her clinging affection, "I will tie you to my apron with a string," the little one replied, "Oh, mamma, darling, do let it be a knot!" She revelled in the freedom and beauty of the spacious garden and its bees and flowers, and its far-extended outlook over one of the loveliest of English landscapes.

After a short time, however, these delights were only for the holidays. Miss Marryat, the favorite sister of Captain Marryat, a lame lady with a strong face and as strong a character, undertook her education. Miss Marryat was a rigid Evangelical, whose earnest creed naturally exercised a lasting influence upon the enthusiastic girl she had undertaken to teach. The sensitive, dreamy, enthusiastic child was made to take part in the school prayer meeting, taught to eschew theaters, to regard balls as an abomination, and generally to walk in the straight and narrow way. During seven happy workful months spent in Paris, she was confirmed in an ecstasy of excitement. "I could scarcely control myself as I knelt at the altar rails, and felt as though the gentle touch of the aged Bishop, which fluttered for an instant on my bowed head, was the very touch of the wing of that Holy Spirit, heavenly Dove, whose presence had been so earnestly invoked."

After leaving Miss Marryat's care, the young girl, in the less austere atmosphere of Harrow, relaxed the severity of her views as to the amusements of the world. She was devoted to archery and croquet, and danced to her heart's content with the junior masters, "who could talk as well as flirt." Never had a girl a happier home life.

About this time Mrs. Besant came upon the books which brought about the first of the many notable changes in her theological views which form so marked a feature in her life. On the bookshelves of the old vicarage at Harrow she found "The Library of the Fathers," and began to read. "Soon those strang mystic writers won over me a great fascination, and I threw myself ardently into the question, 'Where is now the Catholic Church?' I read Pusey and Liddle and Keble, with many another of that school and many of the seventeenth century English divines. I began too fast—to the intense disapproval of my mother, who cared for my health far more than for all the Fathers the Church could boast of—to use the signs of the cross, and go to weekly communion."

It was while still in the heyday of her Anglican enthusiasm that Mrs. Besant was first startled by the shadow of the approaching eclipse of faith. In Holy Week, 1866, she set herself to construct a harmony of the four Gospels concerning the events of the Passion. She soon discovered, apparently for the first time in her life, that there were discrepancies between the Evangelical records. She threw down her pen and shut the Bible. Then she shrank back, penitent and horror-stricken, before this yielding to the temptation of the devil. She fasted as a penance for her involuntary sin of unbelief. She was not yet through her twentieth year, and had already been Evangelical, worldly, and High Church, and now, for the first time, the Demon of Doubt had asked its poisonous question and marked her for his own.

[Mr. Stead then describes the events of the intervening years, from 1867 to 1886, when Mrs. Besant went through the phases of doubt, atheism, free-thought, socialism. He describes her married life, her separation from her husband, the association with Charles Bradlaugh, the public prosecution of Mrs. Besant and Mr. Bradlaugh for vindicating the right of publica-

*Sir Henry Truman Wood.

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tion of Knowlton's pamphlet, "Fruits of Philosophy," the legal outrage committed against her when she was deprived of the care of her children.]

All these years I had never met her. I had spoken up for her as best I could in the "Northern Echo" at the time of the "Fruits of Philosophy" prosecution, and after coming to London I had made a fruitless attempt to make her acquaintance, knowing by a sort of instinct that whenever we did meet we should be good friends. It was not till the time of the Trafalgar Square agitation that we met. That was five years ago. A good deal has happened since then, but whatever ups and downs there have been have only deepened the conviction which I formed when I met her, that there are few living women who have in them more of some elements of the Christian saint than this fiery assailant of the Christian creed. She has become a Socialist, and now she is a Theosophist. If she became a Catholic or a Swedenborgian it would in no way deepen my conviction as to her sterling goodness. There is in her a passion for truth and justice and liberty such as is only found in the elect souls of humanity. She has that rare hunger for self-sacrifice which is the Divine benediction of the Christ-like souls. I have had the good fortune to know many of the best women of our day, but I do not know three to whom I would turn with more confidence if I wanted a perfectly faithful expression of what on the whole I should expect to be the mind of Christ on any practical question of life and action.

It was during these days of trial and suffering and service I saw most of Mrs. Besant. We were both members of the Law and Liberty League, which was formed to provide political prisoners with legal help, to assist the families of the prisoners for liberty, and to form a rallying point for sufferers from oppression. We started together a little half-penny weekly called the "Link," a journal for the servants of Man, the central feature of which was that no leading article had to appear which we could not jointly sign. Side by side with other stalwarts we marched across London with Linnell's corpse, in a funeral procession the like of which London had seldom seen, and at the open grave of another martyr to police brutality—a secularist buried without religious rite or words of consolation—I publicly gave Mrs. Besant the right hand of fellowship in the name of Him who came to seek and to save the least of these, His brethren. And if I mention this, it is only in order to strengthen the weight of my personal testimony, when I say that in all these trying months, when we were constantly together, I never saw in her anything that was not consistent with the character of the saint of Christian chivalry. The Law and Liberty League lingered for a year and then expired. The "Link" was extinguished, but before it burnt out, it lit up the state of things at Messrs. Bryant and May's, and from its articles grew the Match Girls' Strike, which was the precursor of the birth of the New Unionism. There were few workers in London so friendless and helpless as the match girls. The cause seemed hopeless, but Mrs. Besant, with whom was associated in closest comradeship Mr. Herbert Burrows and other friends, went down East, supplied the match girls with organization and courage. They raised funds to maintain the strike; and ultimately, after a brief but brilliant campaign, achieved a complete victory.

It was that unexpected success, snatched against overwhelming odds by the aid of public sympathy, which rendered possible the Dockers' Strike in 1889, from which the new industrial development of our time may be said to date.

Mrs. Besant was at that time writing reviews occasionally for the "Pall Mall Gazette." Madame Blavatsky's "Secret Doctrine" had just appeared, and it was given to Mrs. Besant to review. The reading of that book was the turning point. It was shortly after that that she asked me for an introduction to Madame Blavatsky, which I gladly gave her, little dreaming that thereby I was providing H. P. B. with an heir and successor. Such, however, was the case. Mrs. Besant brought to the Theosophists a zeal and an enthusiasm at least equal to that of H. P. B., while she placed at their service a reputation for absolute sincerity and an eloquence superior to that of any living platform orator. She espoused Madame Blavatsky's cause with the devotion of a neophyte. She sat at her feet learning like a little child all the lore of the Mahatmas; she was obedient in all things; and when at last Madame Blavatsky passed away, Mrs.

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Besant was instinctively recognized as her only possible successor.

Mrs. Besant has not yet reached her ultimate development. She has her loins girt up and is in readiness to follow wherever Truth may lead. Not hers as yet is the sublime certainty of the love of the Almighty Father. But she is no longer left comfortless. She may not have realized the Fatherhood of God, but she has entered into a realizing sense of the communion of the saints. Christ may only be to her a Mahatma of the first rank. He is at least more real and brother-like to her today than He has ever been, not even excepting the early days when she pored over "The Fathers of the Church" and decorated the mission chapel for Eastertide. She has been led by a strange road, as were the Children of Israel in their forty years in the wilderness, but the pillar of cloud by day and the pillar of fire by night fail not, nor fails her readiness to follow wheresoever they may lead.

"You are so good," said her favorite aunt the last time she saw her on earth; "anyone so good as you must come to our dear Lord at last."

ANNIE BESANT.

1847 Born, October 1.

1867 Marriage.

1880 Meets Charles Bradlaugh, and begins work for Free-thought.

1884 Begins work for the Socialist Movement.

1888 Organizes and carries to a successful issue the strike of London match-making girls for a living wage.

1889 Meets Madame Blavatsky and becomes Theosophist.

1891 First visit to U. S. A., April-May. Death of Madame Blavatsky, May 8. First visit to India.

1892 Second visit to U. S. A. from Nov., 1892, to Sept., 1893.

1893 September. Represents Theosophy at the Parliament of Religions at Chicago World's Fair.

1895 Vice President of T. S., W. Q. Judge leads a secession and 90 branches.

SERVICE.

The nature of our service to the Masters and the method by which it is rendered are of extreme importance to every Theosophist. Service is that which we do for others. It is fundamentally necessitated by all human association, as we can scarcely imagine men living together without service. The difference between service rendered by theosophists in the ordinary course of action and that rendered by them in the name of the Masters lies in the application of certain special, unseen or occult relations between the theosophist and the Master.

One is deeply impressed with the fact that a very great number of theosophists are anxious to serve, that they do serve to the limit of their strength and ability but that they are haunted or tormented by the notion that, if conditions were different from what they are, or if their association with them were in some way different from what it actually is the result would be more satisfactory and the service worth performing. Our leaders have always insisted that the Masters are not only vaguely or potentially conscious of all that theosophists are doing, but that They know, actually, what each of us is doing, that They appreciate what each one is doing and that They are aiding with a swiftness quite incredible the evolution of their Servants. It is possible for Them to know all that Their servants are doing because of the tremendous extent or inclusiveness of Their consciousness and because of the multiplicity of the higher conscious agencies through whom They act. This is now rendered easier by the fact that the New Cycle has opened and that occult conditions now render possible occult efforts on Their part formerly impossible.

Every theosophist chooses to some extent the ways in which his service will be rendered. He finds himself in a certain environment which at once provides him with opportunities and limits his action. His duty is to choose, out of the many ways open to him for service, those which offer the best means for the giving of himself upon the highest plane available for his effort.

Wenn die Noth aufs hoechste steigt,
Gott der Herr die Hand uns reicht!

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THE CHRISTIAN MASTER AND THE PATH.

Perhaps no more concise sketch of the whole great Path of man's development from the state of consciousness of the merely human to that of his ultimate perfection, is to be found than that which is recorded of the great Christian Master. It forms one of the Logia or Sayings of Jesus preserved on a fragment of papyrus found in 1903 in the remains of Oxyrhynchus, one of the chief cities of ancient Egypt. Much interest in these fragments was aroused at the time of their discovery, and much discussion as to their date, origin and authenticity, though it is safe to say that the Christian world as a whole knows nothing of these sayings of its own Master, and their existence—much more so their words and meaning—is for the many as if non-existent.

Yet, for those who realize it, here are the records of some "vibrations" from the living Silence where all things eternally are, brought out into the "Great Illusion" by a master hand, by one whose consciousness had expanded into that Silence which is All-song, who knew it within himself and translated some portions of it for his followers.

To anyone more or less conversant with the mystery teachings, as were those to whom "Jesus, the living Lord" uttered the original sayings, they yield of their life according to the intuition of the seeker. In this sense "every one that hearkens to these words shall never taste of death," but that hearkening is a function of the whole life and being, not of the personality only; it is, of course, the intense earnestness and awakened spiritual will and awareness which are required for the Occult Way.

The one saying spoken of above reads: "Let not him who seeks cease until he finds; and when he finds he shall wonder; wondering he shall reach the kingdom; and having reached the kingdom he shall rest."

It was pointed out by Doctors Grenfell and Hunt, the recoverers of the papyrus fragments, that the saying was quoted in the already known writings of Clement of Alexandria, a Church Father, as from the lost Gospel to the Hebrews.

Here we have the sketch of the whole stupendous Path open to man, through the various planes and principles of consciousness up to the unthinkable Mahaparanirvana, each great stage being represented by a "seed" of thought to be expanded into fullness by the intuition of the hearers of the saying.

Five stages are mentioned,—seeking, finding, wondering, attaining the kingdom, and rest. To those who know and see of their own experience it may well be that these "seed-thoughts" have a distinct reference to the great Initiations and their respective stages, thus the seeking may relate to the Srotapatti, the man who "has entered the stream" or its Sanskrit equivalent the Parivrajaka the "wanderer," both implying a stage similar to that of seeking. But apart from any attempt at a classification according to the Initiations we may in another way analyze the stages named in the saying and apply the theosophical terms and teachings to them.

Thus perhaps, the seeking is related to and begins in the highest level of the personality, the lower Manas, that level where for the most part everyone's centre of consciousness is normally situate; the level of struggle, of separation in its fiercest aspect, of homelessness and unrest; the plane of the Prodigal Son in the far country among the husks. It is in that lower mental that as Omar Khayyam says:

Myself when young did eagerly frequent
Doctor and saint, and heard great argument,
yet evermore
Came out by that same door wherein I went."

We are never wholly lost when immersed in the lower: the Prodigal Son was still a son even among the husks, with a possibility, a certainty rather, of return. And to us there some breath and whisper of the higher comes, gives us unrest, and makes us seek. The seeking is the symptom and sign of the first faint beginnings of the definite onward path; the first step,—realizing faintly that there is something to be attained. And the seeking is bound to bring its result sooner or later; the seeker must find, "even though he waver, hesitate and turn aside." The man is told not even to hesitate, but, having once "felt the hunger within," to go on till he finds, till he crosses the boundary between lower and higher mind and finds in that higher that he is not bounded by the personality, that there is something glorious within to be attained; that as Carlyle says, "the Universe is not dead and

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demoniacal, a charnel-house with spectres; but Godlike, and my Father's."

That is a further step in the unfoldment; the ascending man gains self-conscious knowledge and certainty now, with the unification of Manas. There is in one sense really nothing new in his nature and constitution; he has realized something which he has always been, but never noticed before.

And even now that he has crossed the boundary into another inner world, he does not see or realize the whole of his surroundings at once, any more than we can fully appreciate the whole of a great picture at the first glance. It has to sink in, and we have to realize it in its detail and it becomes a great picture and a matter of wonder and admiration for us.

"And when he finds he shall wonder." That is perhaps the very essence and keynote of the great harmony he is making in the spheres of his being. He is at the Buddhic level now; once having attained to the higher Manas the Buddhic influence comes sooner or later for the two are closely linked. The wonder pertains to the higher emotions and to the true Bliss, Ananda, which corresponds to, and is the essence of, Buddhi. Now in ordinary life it is in childhood that wonder manifests in greatest degree. We can all remember the vividness and mystery of things in our childhood's days, when, as Faust says:

" . . . as I wandered free
In every field for me
Its thousand flowers were blowing.
A veil through which I did not see,
A thin veil, o'er the world was thrown;
In every bud a mystery.
Magic in everything unknown.
The fields, the grove, the air, were haunted;
And all that age has disenchanted."

Wonder is an attribute of the child, and of the child-souls; those who remain plastic and "as little children." So in the higher sense before the stage of wonder comes and as a necessary qualification for it the man has become "the little child," the candidate for the Mysteries, for in this deep sense as in the lower, it is only the child or the child-nature that can really wonder and exult in that glory of the Path.

The traveller at this step of the Path is becoming, or has become, absolutely triumphant, and surely it is only those who truly feel as well as think that can get a glimpse of what it all means.

"Light on the Path" has symbolism very similar to that of this saying of Jesus. "Not until the whole nature has yielded and become subject unto its Higher Self, can the bloom open. Then will come a calm (after the seeking) such as comes in a tropical country after the heavy rain, when nature works so swiftly that one may see her action. Such a calm will come to the harassed spirit. And in the deep silence the mysterious event will occur which will prove that the way has been found." And the comment upon that is: "The opening of the bloom is the glorious moment when perception awakes: with it comes confidence, knowledge, certainty." That is the stage here called "finding." Light on the Path continues: "The pause of the soul is the moment of wonder, and the next moment of satisfaction, that is the silence."

What is the object of wonder? Perhaps it is that which is first definitely seen, as distinguished from being merely thought of, on the Buddhic level, namely unity. Parsifal, the Guileless Fool, the true child-soul capable of wonder and manifesting it all through the drama, and plastic yet strong enough to scale all heights, when he is baptized and qualified to take his rightful office of King and Ruler of the Grail, sees all the face of nature changed; he gazes around in wonder and says: "Meseems today the meadowland so fair!" All is changed for him and he sees the face of God, the One without a second, looking at him out of every blade of grass. We can only glimpse something of that wonder; if the "vision splendid" came upon us before we were ready (though it must be always within us, for us to realize) it would shatter us. But by degrees as we get strong and royal enough to look our own unity and divinity in the face, we shall fully realize the wonder of it all, and by that time we are truly kings even as Parsifal.

We "attain the kingdom," which is a true symbol again, for an ideal kingdom manifests perfect unity.

The Path is now at the Atmic or Nirvanic plane. It would seem that we must be able to understand and know about unity in the level of Higher Manas; upon the Buddhic level of consciousness we experience, see and feel in

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the highest sense, this great fact,—there is self-conscious certainty of it for the first time; but it is only on the Atmic or Nirvanic plane that we actually are Unity. This arrangement agrees with the apportionment, sometimes made, of Chit, Anandam, Sat,—Knowledge, Bliss, and Being,—to Manas, Buddhi, and Atma respectively.

And now that the Unity has re-become; now that the Life has ascended the Path and returned to the source from which, long Aeons before, it emanated, what is there? The Master says "when he attains the kingdom he shall rest." That follows as a consequence. There appear to be states beyond Nirvana, and Nirvana is the very reverse of annihilation, but what those states are we could not know. As far as we are concerned they are "rest." The full Nirvana is the highest limit set for this evolution, though some may pass beyond. And though in the Christian terminology the "rest" of Nirvana is spoken of in the words "He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more," yet on the other hand: "These things saith the Amen (The AUM, a Mystery-name of the Christ) the faithful and true witness, the beginning of the creation of God. . . Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him and he with me. He that overcometh I will give to him to sit down with me in my throne, as I also overcame and sat down with my Father in his throne." Which shows in distinction to the rest of mere inactivity, an active ruling on the part of the fully initiated, liberated and perfected man.

Arnold S. Banks.

Our Aristos, well meditating, will perhaps discover that the genuine "Art" in all time is a higher synonym for God Almighty's Facts —which come to us direct from Heaven, but in so abstruse a condition, and cannot be read at all till the better intellect interprets them. That is the real function of our Aristos and of his divine gift. Let him think well of this! He will find that all real "Art" is definable as Fact, or, say as the disimprisoned "Soul of Fact," that any other kind of Art, Poetry or High Art is quite idle in comparison.—Carlyle.

THE IMPORTANCE OF EXACTNESS IN THE USE OF WORDS.

Words are sound-symbols to indicate our thoughts. Many of the lower animals and birds possess sounds by which they make known their greetings, their fears, their threats, their joy, their anguish. The language of primitive man is simple both in vocabulary and structure.

Our own composite English is derived from simple basal tongues, with the addition of words and grammatic and rhetorical usages from many other tongues, each of which had an origin similarly more or less complex. So many words, not only of our speech, but of all tongues, are known to have been of symbolic character at least when first used, that language has been called fossil poetry.

No one so much as theosophists ought to recognize the purely symbolic nature of words which can only suggest the thought-forms which we wish to transmit from mind to mind. The thought-form of a very simple and very well-known fact or object is easily suggested by a word. But complex ideas, concepts, are only with the greatest difficulty suggested. Now Theosophists know that the mental body of one person who wishes to realize the thought of another person is easily affected in a direct way by the immediate transfer of the thought-form itself. And, as a matter of fact, the transfer of light information by conversation from one person to another, when the two are in entire harmony, is most easy and satisfactory. When writing is used, the conditions are far less easy, and when the language is foreign, archaic or wholly obsolete, the magnitude of the breach between mind and mind is easily seen, since a word-symbol may have an entirely different significance under the two conditions.

Instances in which the discovery of the words of a lost language has resulted in the confusion of the discovery, on account of the fact that the words often correspond with no modern words, are not wanting. In such cases translation is impossible and the scholar speaks of his work as an interpretation.

He can translate, perhaps, some of the words, but there are many which he cannot translate. The ideas which were easily conveyed from one to another among those who

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originally used the language, must be described by the interpreter in his own language in terms which he finds suitable for the conveyance of the meaning to his own people. This leads to the awe-inspiring discovery that the higher thoughts, the concepts of these ancient people were different from our own in fundamental ways. Hence the very thought-forms themselves, for abstract ideas, must have been quite different from our own. Their word symbols, being misleading for us, cannot be represented by equivalent ones of our own language, but must be described by the use of many words.

We, as Theosophists, may then see how the progress of evolution demands that races must differ, not only in their habitat upon the globe, their forms, colors, civilization and ideals, but they must differ in the very constitution and architecture of their thoughts, seeing the works and purposes of the Creator from different points of view, extracting different meanings from the experiences of life.

We moderns of the Western World are pampered by the fact that the languages which we use are, for the most part, of a common stock or family, so that translation is easy, a word in one corresponding easily with a somewhat similar word in the others, the thought-forms indicated being grossly almost the same.

Yet it must never be forgotten that the thought-forms associated by individuals with exactly the same word symbols for abstract thoughts are never the same. A word symbol of a high concept connotes many notions, desires, feelings and more or less clearly associated memories, which give the individual a wholly different impression from that which his neighbor gets.

Hence the difficulty with which language is used to bear an expression of the state of one thinker's consciousness to another, is very great. Languages have varying values with reference to this very point. Some are best suited to a discussion of one topic, some to that of other topics. Much depends upon the life and rational ideals of the people who formed the language. Those of a profoundly philosophical tendency would naturally develop a language of great exactness, and of abundance of metaphysical terms, while the necessities of dramatic, poetical and legal discussion would be correspondingly represented. It thus happens that languages having been developed for special purposes, as it were, they have often been used for other purposes with preconceived intent. Philosophers and even poets have gone to the length of using languages not their own for the purpose of making use of these advantages. The effect is usually disastrous, however, since a lifetime of the use of, and association with, words and their thought-forms is none too much to place a writer in such apposition with his apparatus of communication as will enable him not only to partly satisfy himself with his medium of expression, but as will give the desired entry into the consciousness of his readers. It must be remembered that men are loth to form concepts entirely new to them. The required expenditure of will-power is irksome to all but trained and accustomed scholars who rejoice in such difficulties. The effort of memory needed to recall the new terms at the moment they are required for use is not inconsiderable, and if many new terms are employed, the work is not received with gratitude. Poets are so sensitive to the associations and remembered applications of words, that they possess a great love for many of them, and cherish them to such a degree that they, as a rule, prefer their own native language to the acquired older and often more highly developed mediums. Hence, as they are often at first the wandering singers of their time, they do much to improve and fix the characteristics of words. That words have a charm which is almost, as we might say, personal, due to this association of minor concepts about the major ones, is often to be observed in the poets who boldly take their fate in their hands and use their native undeveloped dialects. Who that remembers something of Burns does not especially relish the memory of some of his dialect poems for the suggestive power of some of his native words?

Now, since words are capable of doing nothing more than to invite readers and hearers to form their own concepts about suggested topics, the use of words should be especially cherished by Theosophists, who remember that words cannot be properly used except by those whose thought-forms are strong and accurate. They will study such words as they are to use, examining each one critically and carefully, endeavoring to fix in his consciousness the value of the word and the conditions of

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its use. The fact that failure to accurately observe the things which we daily see is of the commonest occurrence is known to him, and he does not add to the mental and karmic difficulties of others by carelessness in the use of terms. So common an error as the use of the indicative mood, instead of the subjunctive, is to be noted almost daily, even when the importance of the occasion is paramount. What a world of difference between the two statements "He said that John might have gone to town," and "He said that John has gone to town." The latter is definite, conclusive, convincing and may form the basis of such action upon the part of the hearer as would gravely affect present and future lives. The former is a vague suggestion of a possibility which may legitimately result in an exact inquiry into John's action, but cannot properly constitute the starting point for the assumption of more important responsibilities.

Light conversation and the habitually inconsiderate use of words is most deleterious in its influence. Careful reading and especially composition or the re-writing from memory of brief classic works, gives good training in that exact use of words which is a necessity, not only to the man of culture, but especially to the occultist.

THE GENIUS OF AMERICA.

Mr. Leadbeater has published for us in July Theosophist an article on such a topic as we could wish he would often choose. He has there given us the true theosophical, that is, scientific explanation of the genius or spirit of national life in the statement that each such body of souls is cared for by a deva which, presiding over its life, is able to give it always its key-note.

We who love America and have felt her genius through all our lives think we know something of her real self-sense, something of her goal. A childish, foolish habit of our newspaper people is to publish in as serious a spirit as their simian nature will permit the random judgments of travellers with resounding names and these statements, taken as valid and conclusive by many incautious persons whose knowledge would far better be derived from books given them erroneous tendencies of thought about our country which are quite erroneous.

All travelers from abroad, even returning Americans, are impressed with the spirit of activity, of adventure, of hopefulness here. This spirit belongs apparently to the land as well as to the people, since people from abroad, new coming to dwell here are soon affected by it and reflect it in their very being.

Evil people occupy themselves often in trading on the optimism of the people which sometimes proceeds to such a point that a childish credulity is indulged in. These characteristics of uneducated, uncultured and often foreign-born people are frequently treated as the serious ways and actions of characteristic Americans.

In our land, as in older countries, it is the native-born and especially those reared in places remote from the haunts of immigrants, that establish and maintain the real life and feel the deeper meaning of its genius. Mere travelers, then, as Mr. Leadbeater has so well said, do not often get correct impressions of a country unless they dwell in it for years, and even then they are likely to fail to estimate the temper of the people in matters of utmost import.

We might say, then, that true appreciation of a people would demand that the observer be unprejudiced as well as appreciative and sensitive and live long among those whom he would study. In this way, he will be able not only to exercise one but all of the criteria of judgment.

In America we have profound patriotism together with a cosmopolitan appreciation of other nations; we have reverence and idealism; we have a rare desire for the comprehension of truth and especially do we have a profound hopefulness which rests upon the promise of the Logos through His Nature that America shall be the home of a great new race and shall adequately support them in the upbuilding of new ideals for humanity.

"In the strength of the endeavor,
In the giving of the giver,
In the loving of the lover,
Lies the hidden recompense."

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THE MOVING CONSCIOUSNESS OF MANKIND.

Man's whole existence during evolution from the lowest savagery to the highest adeptship is a study of his own consciousness. The philosopher who sees only man in nature, denying the existence of what fails to impress itself upon his own consciousness is partly correct, since for him what is outside himself does not exist. As man evolves he studies ... and God, too, in himself, studies them by reactions upon his own consciousness. And not until the reaction is correct, not until he properly responds to experiences with the recognition of the underlying law has he really learned his lessons. Life after life he is engaged, while living in many new and interesting bodies, forms or vehicles, in the study of the wonders of Nature, at first material, then immaterial.

In any given incarnation the man has a certain fixity of view-point, a certain rigidity that is closely related to his anchoring in a material form. The removal of the form by death leaves the man free to be conscious of new relations under a different environment. Hence the man himself, the indwelling spirit, is a being of no limiting rigidity of forms, but of changing plasticity, a sort of moving group of points of consciousness, an entity wholly indescribable but for the philosopher who grasps the true meaning of reincarnation, a something which may be comprehended with more and more definiteness until the asekha adept can apprehend the whole scheme in one thought.

For thousands of years, through round after round, the consciousness undergoes these alterations and the man changes so that, if he could look back but a short time, just an incarnation or two, he could scarcely realize that he could have been what the records show that he was. It is rather in a certain attitude of the soul toward the problems of life that the identity of the soul would be recognized by one not an occultist. A novelist depicting the migrations of the soul from body to body is unable to follow the entity through its life outside the physical realm. Hence his pictures are apparently dissociated and evidently imperfect in their portrayal of the cloud-flying life.

Man then in spirit is a fleeting thing, of no such constancy as could be determined by any measuring-rod except that of his own consciousness or that of some superior being.

If man changes thus in essence as he lives, how fares it with those spirits that, in any given incarnation, love one another and would gladly live together always?

In a sort of group-soul they are winging their way on together through the universal life. The parts are irresistibly attracted towards each other and so they meet in life after life and dwell together, learning lessons more or less similar and growing into a certain likeness of one another.

The theosophist thinks solicitously of his friends, wonders much about their progress, hopes they will keep up with the flight of souls. But to keep up is not merely to be in simultaneous incarnation with them. It is to be appreciative of the same experiences, to be conscious of the same life-forces simultaneously and to be recognizing the laws underlying them, together.

When the loved one fails to recognize the law, his error causes suffering to those that love him, unless they can be happy in the recognition of a higher law, that all shall at last be harmonized.

We may easily imagine that the force of love, which we derive from the Logos, since love is a part of His being, grows almost irresistible as it exists in the hearts of Perfected Men. They so love Their children, that They place them in the midst of extraordinary opportunities in which to obtain the experiences of life and to grow into Their stature and somewhat into Their likeness, too.

As Their pupils come to have some intuitional knowledge of the Masters' love, they may no longer speak of it except in the most general and veiled terms, for its tenderness and depth are too sacred for words. Each must himself learn the Law and the love of Those Who are its administrators. With the passage of time conditions for the training of souls will become easier. Then those groups of souls closely united will be drawn more rapidly and easily into those curious relationships in which experiences and laws will again be simultaneously studied, though the Master will then be able to take the role of the omniscient spiritual Teacher instead of some such earthly one as He held before.

W. V-H.

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WHAT IS THE THEOSOPHICAL SOCIETY?

It would appear that some of its members have not yet quite comprehended the position of this Theosophical Society to which they belong. It is not a Society which is formed merely for the promotion of learning in some special branch, like the Royal Asiatic or the Royal Geographical Societies; still less is it a Church, which exists only to spread some particular form of doctrine. It has a place in modern life which is all its own, for its origin is unlike that of any other body at present existing. To understand this origin we must glance for a moment at the hidden side of the history of the world.

All students of occultism are aware that the evolution of the world is not being left to run its course haphazard, but that its direction and administration is in the hands of a great Hierarchy of Adepts, sometimes called the White Brotherhood. To that Brotherhood belong Those whom we name the Masters, because They are willing under certain conditions to accept as pupils those who prove themselves worthy of the honor. But not all Adepts are Masters; not all will take such pupils; many of Them, though equal in occult rank, have the whole of Their time occupied in quite other ways, though always for the helping of evolution.

For the better surveillance and management of the field of action, They have mapped out the world into districts, much as the Church divides its territory into parishes (though these are parishes of continental size), and an Adept presides over each of these districts just as a priest does over his parish. But sometimes the Church makes a special effort, not connected specially with any of its parishes, but intended for the good of all; it sends forth what is called a "home mission," with the object of stirring up faith and arousing enthusiasm all over a country, the benefits obtained being in no way a matter of personal gain to the missioners, but going to increase the efficiency of the ordinary parishes.

In a certain way the Theosophical Society corresponds to such a mission, the ordinary religious divisions of the world being the parishes; for this Society comes forth among them all, not seeking to take away from any one of them those people who are following it, but striving to make them understand it and live it better than they ever did before, and in many cases giving back to them on a higher and more intelligent level the faith in it which they had previously all but lost. Yes, and other men too, who had nominally no religion —who, though at heart of the religious type, have yet been unable to accept the crudities of orthodox teaching—have found in Theosophy a presentation of the truth to which because of its inherent reasonableness and wide tolerance they are able heartily to subscribe. We have among our members Hindus, Buddhists, Jains, Parsis, Jews, Mohammedans and Christians, and no one of them all has ever heard or read from any of the officials of our Society a word against the religion to which he belongs; indeed, in many cases the work of the Society has produced a distinct revival of religious interest in places where it has been established.

Why this should be so is readily comprehensible when we remember that it is from this same great Brotherhood that all the religions of the world have their origin. In this true though hidden government of the world there is a Department of Religious Instruction, and the Head of that department has founded all the different religions either personally or through some pupil, suiting the teaching given in each case to the people for whom it was destined, and to the period in the world's history which had then been reached. They are simply different presentations of the same teaching, as may at once be seen by comparing them. The external forms vary considerably, but the broad essentials are always the same. By all the same virtues are commended; by all the same vices are condemned; so that the daily life of a good Buddhist or a good Hindu is practically identical with that of a good Christian or a good Mohammedan. They do the same things, but they call them by different names; one spends much time in prayer, and the other in meditation, but really their exercises are the same, and they all agree that the good man must be just, kindly, generous and true.

It is said that some hundreds of years ago the leading officials of the Brotherhood decided that once in every hundred years, in what to us is the last quarter of each century, a special effort should be made to help the world in some way. Some of these attempts can be readily discerned—such, for example, as the movement initiated by Christian Rosenkreutz

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in the fourteenth century, simultaneously with the great reforms in Northern Buddhism introduced by Tsong-kha-pa; the remarkable renaissance of classical learning and the introduction of printing into Europe in the fifteenth; the work of Akbar in India in the sixteenth, at the same time with the publication of many works in England and elsewhere by Lord Bacon and the splendid development of the Elizabethan age; the founding of the Royal Society, and the scientific work of Robert Boyle and others after the Restoration in the seventeenth; the activities in the eighteenth (the secret history of which on higher planes is known to but few) which escaped from control and degenerated into the French Revolution; and now in the nineteenth the foundation of the Theosophical Society.

This Society is one of the great world-movements, destined to produce effects far greater than any that we have yet seen. The history of its work so far is but a prologue to that which is to come, and its importance is out of all proportion to what it has hitherto appeared to be. It has this difference from all movements that have preceded it, that it is the first definite step towards the founding of a new root-race. Many of our students are aware that the Master M., the great Adept to whom both of our founders owe special allegiance, has been selected to be the Manu of that race, and that his inseparable friend the Master K. H. is to be in charge of its religious teaching.

It is evident that in the work which these two Great Ones will have to do They will need an army of devoted subordinates, who must above all things be loyal, obedient and painstaking. They may possess other qualities also, but these at least they must have. There will be scope for the keenest intelligence, the greatest ingenuity and ability in every direction; but all these will be useless without the capacity of instant obedience and utter trust in the Master. Self-conceit is an absolute bar to progress in this direction. The man who can never obey an order because he always thinks he knows better than the authorities, the man who cannot sink his personality entirely in the work which is given him to do, and co-operate harmoniously with his fellow-workers—such a man has no place in the army of the Manu. Those who join it will have to incarnate over and over again in rapid succession in the new race, trying each time to bring their various bodies nearer and nearer to the model set before them by the Manu—a very laborious and trying piece of work, but one that is absolutely necessary for the establishment of the new type of humanity which is required for the race. The opportunity of volunteering for this work is now open to us.

Besides its primary object of spreading occult truth throughout the world, the Theosophical Society has also this secondary object—that it may act as a kind of net to draw together out of all the world the people who are sufficiently interested in occultism to be willing to work for it. Out of that number a certain proportion will be found who desire to press on further, to learn all that the Society has to teach, and to make real progress. Probably not all of those will succeed, but some certainly will, as some have done in the past; and from those who thus obtain a footing the Adepts Themselves may select those whom They consider worthy of the great privilege of working under Them in the future. Such selection cannot of course be guaranteed to any one who passes even into the innermost groups of the Society, since the choice is absolutely in the hands of the Masters; we can say only that such selections have been made in the past, and that we know that many more volunteers are required.

Many have joined the Society without knowing anything of the inner opportunities which it offers, or the close relation with the great Masters of Wisdom into which it may bring its members. Many have come into it almost carelessly, with but little thought or comprehension of the importance of the step which they have taken; and there have been those who have left it equally carelessly, just because they have not fully understood.

Even those have gained something, though far less than they might have gained if they had had greater intelligence. The Countess Wachtmeister tells how once when some casual visitors called to see Madame Blavatsky and offered to join the Society, she immediately sent for the necessary forms and admitted them. After they had gone, the Countess seems to have said half-remonstratingly that not much could be expected from them, for even she could see that they were joining only from motives of curiosity.

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"That is true," said Madame Blavatsky, "but even this formal act has given them a small karmic link with the Society, and even that will mean something for them in the future."

This work which our Masters are doing, this work of the evolution of humanity, is the most fascinating thing in the whole world. Sometimes it has happened to those of us who have been able to develop the faculties of the higher planes to be allowed a glimpse of that mighty scheme—to witness the lifting of a tiny corner of the veil. I know of nothing more stirring, more absorbingly interesting. The splendor, the colossal magnitude of the plans take away one's breath, yet even more impressive is the calm dignity, the utter certainty of it all. Not individuals only, but nations are the pieces in this game, but neither nation nor individual is compelled to play any given part. The opportunity to play that part is given to it or him; if he or it will not take it, there is invariably an understudy ready to step in and fill the gap. At this present time a magnificent opportunity is being offered to the great Anglo-Saxon race—to the whole Teutonic sub-race, if it will only sink its petty rivalries and jealousies and take it. I hope with all my heart that it will do so; I believe that it will; but this I know, that if unfortunately it should fail, there is another nation already chosen to assume the sceptre which in that case would fall from its hands. Such failure would cause a slight delay, while the new nation was being pushed rapidly forward to the necessary level, but at the end of a few centuries exactly the same result would have been achieved. That is the one thing that is utterly certain—that the intended end will be achieved; through whose agency this will be done matters very much to the agent, but nothing at all to the total progress of the world.

Let us throw ourselves into that work, not out of it, trying ever to do more and more of it, and to do it better and better. For if we do well now in comparatively small matters we shall presently be entrusted with greater responsibilities in connection with that new root-race, and of us will be true what was said of old: "Well done, good and faithful servant, thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord."

C. W. Leadbeater.

KARMA.

Consider with me that the individual existence is a rope which stretches from the infinite to the infinite, and has no end and no commencement, neither is it capable of being broken. This rope is formed of innumerable fine threads, which, lying closely together, form its thickness. These threads are colorless, are perfect in their qualities of straightness, strength, and levelness. This rope, passing as it does through all places, suffers strange accidents. Very often a thread is caught and becomes attached, or, perhaps, is only violently pulled away from its even way. Then for a great time it is disordered, and it disorders the whole. Sometimes one is stained with dirt or with color; and not only does the stain run on further than the spot of contact, but it discolors other of the threads. And remember that the threads are living,—are like electric wires, more, are like quivering nerves. How far, then, must the stain, the drag awry, be communicated! But eventually the long strands, the living threads which in their unbroken continuity form the individual, pass out of the shadow into the shine. Then the threads are no longer colorless, but golden; once more they lie together, level. Once more harmony is established between them; and, from that harmony within, the greater harmony is perceived.

This illustration presents but a small portion, a single side, of the truth; it is less than a fragment. Yet dwell on it; by its aid you may be led to perceive more. What it is necessary first to understand is, not that the future is arbitrarily formed by any separate acts of the present, but that the whole of the future is in unbroken continuity with the present, as the present is with the past. On one plane, from one point of view, the illustration of the rope is correct.

It is said that a little attention to occultism produces great Karmic results. That is because it is impossible to give any attention to occultism without making a definite choice between what are familiarly called good and evil. The first step in occultism brings the student to the tree of knowledge. He must pluck and eat; he must choose. No longer is he capable of the indecision of ignorance. He goes on, either on the good or on the evil path. And to step definitely and knowingly even but

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one step on either path, produces great Karmic results. The mass of men walk waveringly, uncertain as to the goal they aim at; their standard of life is indefinite; consequently, their karma operates in a confused manner. But, when once the threshold of knowledge is reached, the confusion begins to lessen, and consequently the karmic results increase enormously, because all are acting in the same direction on all the different planes; for the occultist cannot be half-hearted, nor can he return when he has passed the threshold. These things are as impossible as that the man should become the child again. The individuality has approached the state of responsibility by reason of growth; it cannot recede from it.

He who would escape from the bondage of karma must raise his individuality out of the shadow into the shine; must elevate his existence that these threads do not come in contact with soiling substances, do not become so attached as to be pulled awry. He simply lifts himself out of the region in which karma operates. He does not leave the existence which he is experiencing, because of that. The ground may be rough and dirty, or full of rich flowers whose pollen stains, and of sweet substances that cling and become attachments—but, overhead, there is always the free sky. He who desires to be karmaless must look to the air for a home, and after that to the ether. He who desires to form good karma will meet with many confusions, and, in the effort to sow rich seed for his own harvesting, may plant a thousand weeds, and among them the giant. Desire to sow no seed for your own harvesting; desire only to sow that seed the fruit of which shall feed the world. You are a part of the world; in giving it food, you feed yourself. Yet in even this thought there lurks a great danger which starts forward and faces the disciple who has for long thought himself working for good, while, in his inmost soul, he has perceived only evil; that is, he has thought himself to be intending great benefit to the world, while all the time he has unconsciously embraced the thought of karma, and the great benefit he works for is for himself. A man may refuse to allow himself to think of reward. But in that very refusal is seen the fact that reward is desired. And it is useless for the disciple to strive to learn by means of checking himself. The soul must be unfettered, the desires free. But until they are fixed only on that state wherein there is neither reward nor punishment, good nor evil, it is in vain that he endeavors. He may seem to make great progress, but some day he will come face to face with his own soul, and will recognize that when he came to the tree of knowledge he chose the bitter fruit and not the sweet; and then the veil will fall utterly, and he will give up his freedom and become a slave of desire. Therefore be warned, you who are but turning towards the life of occultism. Learn now that there is no cure for desire, no cure for the love of reward, no cure for the misery of longing, save in the fixing of the sight and hearing upon that which is invisible and soundless. Begin even now to practice it, and so a thousand serpents will be kept from your path. Live in the eternal.

The operations of the actual laws of karma are not to be studied until the disciple has reached the point at which they no longer affect himself. The initiate has a right to demand the secrets of nature, and to know the rules which govern human life. He obtains this right by having escaped from the limits of nature, and by having freed himself from the rules which govern human life. He has become a recognized portion of the divine element, and is no longer affected by that which is temporary. He then obtains the knowledge of the laws which govern temporary conditions. Therefore, you who desire to understand the laws of Karma, attempt first to free yourself from these laws; and this can only be done by fixing your attention on that which is unaffected by those laws.—"Light on the Path."

Good name in man and woman, dear my Lord,
Is the immediate jewel of their souls.
Who steals my purse, steals trash;
'Tis something, nothing;
'Twas mine, 'tis his and has been slave to thousands.
But he that filches from me my good name
Robs me of that which not enriches him,
And makes me poor indeed.

—Shakespeare.

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THEOSOPHY AND ARCHITECTURE.

IV.

The Arithmetic of Beauty.

Although architecture is based primarily upon geometry, it is possible to express all spatial relations numerically, for arithmetic and not geometry is the universal science of quantity. The relation of masses one to another—of voids to solids, and of heights and lengths to widths—form ratios; and when such ratios are simple and harmonious, architecture may be said in Walter Pater's famous phrase, to "aspire towards the condition

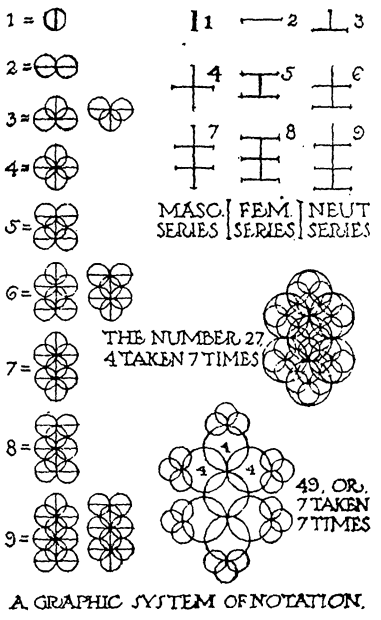


FIG. 1.

of music." The trained eye, and not an arithmetical formula, determines what is, and what is not beautiful proportion. Nevertheless the fact that the eye instinctively rejects certain proportions as unpleasing, and accepts others as satisfactory, is an indication of the existence of laws of number, not unlike those which govern musical harmony. The secret of the deep reasonableness of such selection by the senses lies hidden in the very nature of number itself, for number is the invisible thread on which the worlds are strung—the universe abstractly symbolized.

Number is the within of all things,—the "first form of Brahman." It is the measure of time and space; it lurks in the heart beat and is blazoned upon the starred canopy of night. Substance, in a state of vibration, that is, conditioned by number, ceaselessly undergoes the myriad transmutations which pro-

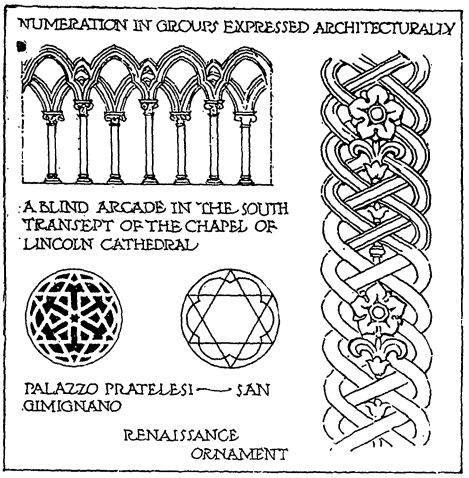


FIG. 2.

duce phenomenal life. Elements separate and combine chemically according to numerical ratios: "Moon, plant, gas, crystal are concrete geometry and number." By the Pythagoreans and to the ancient Egyptians sex was attributed to numbers, odd numbers being

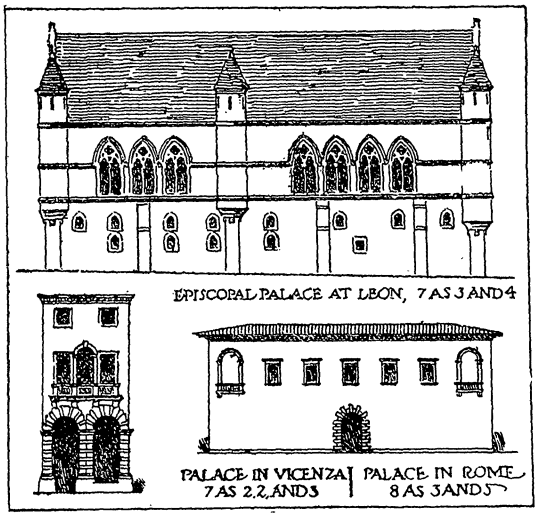


FIG. 3.

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conceived of as masculine, or generating, and even numbers as feminine, or parturitive, on account of their infinite divisibility. Harmonious combinations were those involving the marriage of a masculine and a feminine number, — an odd number and an even. Number proceeds from unity towards infinity, and returns again to unity as the soul, defined by Pythagoras as a self-moving number, goes forth from, and returns to God. These two acts, one of projection, and the other of recall, these two forces, centrifugal and centripetal, are symbolized in the operations of addition and subtraction. Within them is embraced the whole of computation; but because every number, every aggregation of units, is also a new unit capable of being added or subtracted, there are also the operations of multiplication and division, which consist, in the one case, of the addition of several equal numbers together, and in the other, of the subtraction of several equal numbers from a greater until that be exhausted.

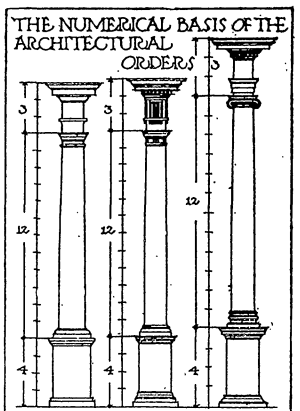


FIG. 4.

The progression and retrogression of numbers in groups expressed by the multiplication table gives rise to what may be termed "numerical conjunctions," to coin a phrase. These are analogous to astronomical conjunctions: the planets, revolving around the sun at different rates of speed, and in widely separated orbits at certain times come into line with each other and with the sun. They are then said to be in conjunction. Similarly, number, advancing towards infinity singly and in groups (expressed by the multiplication table), at certain stages of their progression come into relation with one another. For example, an important conjunction occurs in 12, for of a series of two it is the sixth, of threes the fourth, of fours the third, and of sixes the second. It stands to 8 in the ratio of 3 : 2, and to 9 of 4 : 3. It is related to 7 through being the product of 3 and 4, of which numbers 7 is the sum. 11 and 13 are not conjunctive numbers. 14 is so in the series of twos, fours and sevens; 15 is so in the series of fives and threes. The next conjunction after 12, of 3 and 4 and their first multiples is in

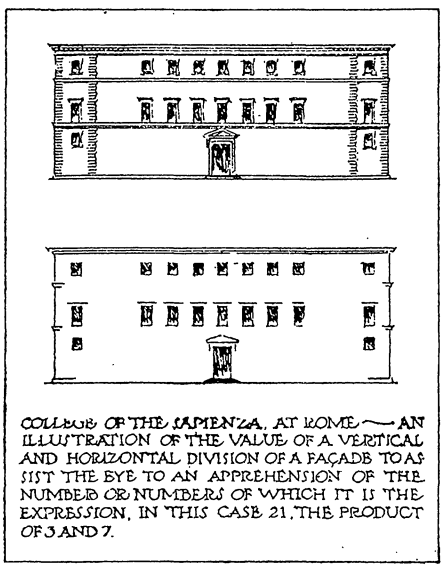


FIG. 6.

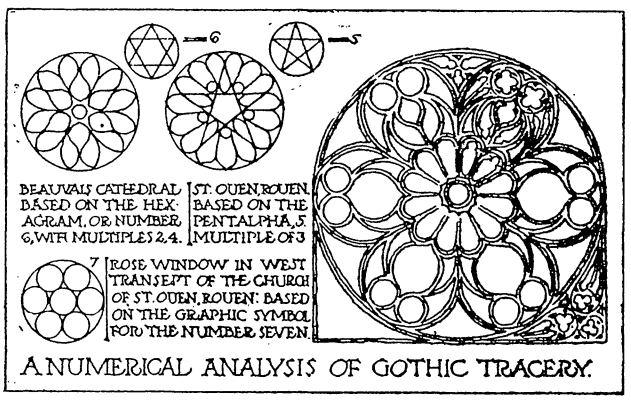


FIG. 5.

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24, and the next following is 36, which numbers are respectively the two and three of a series of twelves, each end being but a new beginning.

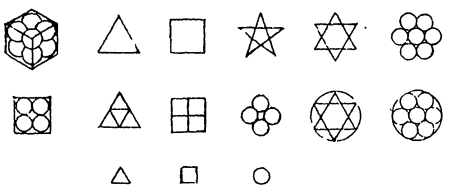


FIG. 7.

It will be seen that this discovery of numerical conjunctions consists merely of resolving numbers into their prime factors, and that a conjunctive number is a common multiple; but by naming it so, to dismiss the entire subject as known and exhausted is to miss a sense of the wonder, beauty and rhythm of it all, a mental impression analogous to that made upon the eye by the swift glancing balls of a juggler, the evolutions of drilling troops, or the intricate figures of a dance, for these things are number, concrete and animate in time and space.

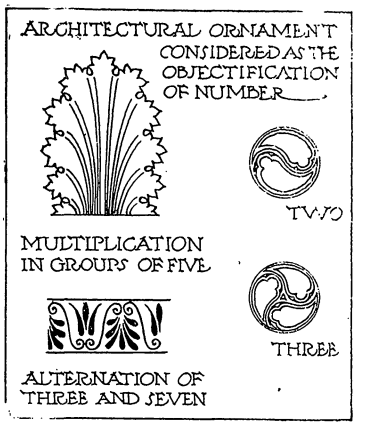


FIG. 9.

The truths of number are of all truths the most interior, abstract, and difficult of apprehension, and since knowledge becomes definite and certain, to the extent that it can be made to enter the mind through the channels of physical sense, it is well to accustom oneself to conceiving of number graphically, by means of geometrical symbols, rather than in terms of the familiar Arabic notation, (Figs. 1 and 7) which, though admirable for purposes of computation, is of too condensed and arbitrary a character to reveal the properties of individual numbers. To state, for example, that 4 is the first square, and 8 the first cube, conveys but a vague idea to most persons, but if 4 be represented as a square enclosing four smaller squares, and 8 as a cube containing eight smaller cubes, the idea is apprehended imediately and without effort. 3 is, of course, the triangle; the irregular and vital beauty of the number 5 appears clearly in the heptalpha, or five-pointed star; the faultless symmetry of 6, its relation to 3 and to 2, and its regular division of the circle are portrayed in the familiar hexagram known as the Shield of David. 7, when represented as a compact group of circles, reveals itself as a number of singular beauty and perfection worthy of the important place accorded to it in all mystical

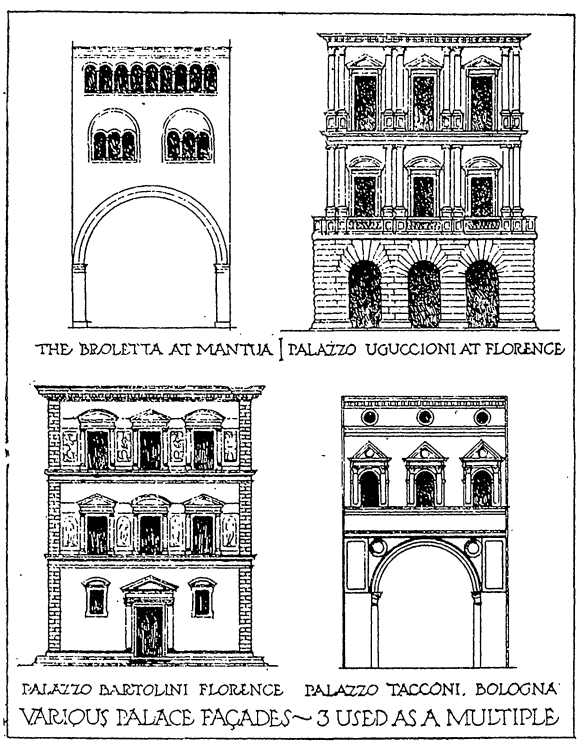


FIG. 8.

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philosophy. It is a curious fact that when asked to think of any number less than 10, most persons will choose 7.

Every form of art, though primarily a vehicle for the expression and transmission of particular ideas and emotions, has subsidary offices, just as a musical tone has harmonics which render it more sweet. Painting reveals the nature of color; music of sound in wood, in brass, and in stretched strings; architecture shows forth the qualities of light, and the strength and beauty of materials. All of the arts, and particularly music and architecture, portray in different manners and degrees the truths of number. Architecture does this in two ways, esoterically, as it were, in the form of harmonic proportions; and exoterically in the form of symbols which represent numbers and groups of numbers. The fact that a series of threes and a series of fours mutually conjoin in 12, finds an architectural expression in the Tuscan, the Doric, and the

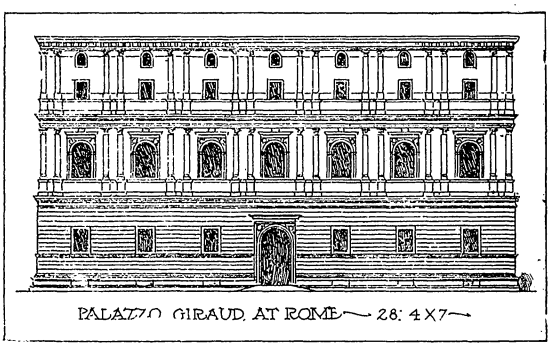


FIG. 10

Ionic orders according to Vignole, for in them all the stylobate is four parts, the entablature 3, and the intermediate column 12. (Fig. 11.) The affinity between 4 and 7 revealed in the fact that they express the ratio between the base and the altitude of the right-angled triangle which forms half of an equilateral, and the musical intervals of the diminished seventh (Fig. 13) is architecturally suggested in the Palazzo Giraud (Fig. 10), which is four stories in height with seven openings in each story.

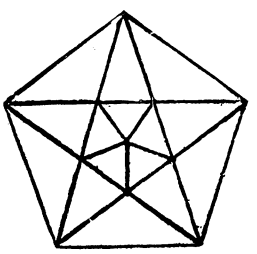


FIG. 11.

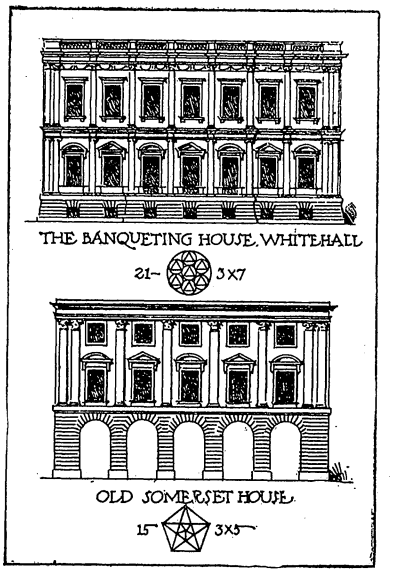


FIG. 12.

Every building is a symbol of some number or group of numbers; and other things being equal, the more perfect the numbers involved, the more beautiful will be the building. 3, 5, and 7 are the numbers of more frequent occurrence, and they are the most satisfactory, because being of small quantity, they are easily grasped by the eye, and being odd they have a center or axis, so necessary in every architectual composition. Next in value are lowest multiples of these numbers and the least common multiples of any two of them, because the eye, with a little assistance, is able to resolve them into their constituent factors. It is part of the art of architecture to render such assistance, for the eye counts always, consciously or unconsciously, and when it is confronted with a number of units greater than it can readily resolve, it is refreshed and rested if these units are so grouped and arranged that they reveal themselves as factors of some higher quantity.

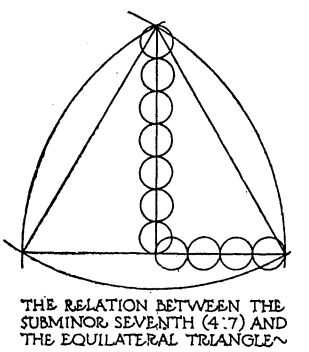


FIG. 13.

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There is a raison d'etre for string courses other than to mark the position of a floor on the interior of a building, and for quoins and pilasters other than to indicate the presence of a transverse wall. These sometimes serve the useful purpose of so subdividing a façade that the eye estimates the number of its openings without conscious effort, and consequent fatigue. (Fig. 5.) The tracery of Gothic rose-windows forms perhaps the highest and finest architectural expression of number. (Fig. 9.) Just as thirst makes water more sweet, they confuse the eye with their complexity only to more greatly gratify it by revealing the inherent simplicity in which this complexity has its root. Sometimes, as in the case of the Venetian Ducal Palace, the numbers involved are too great for counting, but other and different truths of number are celebrated; for example, the multiplication of the first arcade by 2 in the second, and this by 3 in the cusped arches, and by 4 in the quatrefoils immediately above.

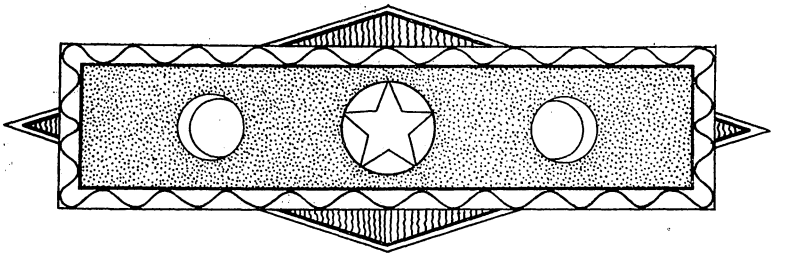
Seven is proverbially the perfect number. It is of a quantity sufficiently complex to stimulate the eye to resolve it, and yet so simple that it can be so resolved at a glance; as a center with two equal sides, it is possessed of symmetry, and as the sum of an odd and even number (3 and 4), it has vitality and variety. All these properties a work of architecture can variously reveal. (Fig 2.) Fifteen, also, is a number of great perfection. It is possible to arrange the first 9 numbers in the form of a "magic" square so that the sum of each line, read across or up or down, will be 15. Thus:

4	9	2	=	15
3	5	7	=	15
8	1	6	=	15
15	15	15		

Its beauty is portrayed geometrically in the accompanying figure which expresses it, being 15 triangles in three groups of 5. Few arrangements of openings in a facade better satisfy the eye than three superimposed groups of five. (Fig. 8.) May not the secret of this satisfaction dwell in the intrinsic beauty of the number 15?

In conclusion, it is perhaps well that the reader be again reminded that these are the by-ways, and not the highways of architecture; that the highest beauty comes always, not from beautiful numbers, nor from likenesses to Nature's eternal patterns of the world, but from utility, fitness, economy, and the perfect adaptation of means to ends. But along with this truth there goes another: that in every excellent work of architecture, in addition to its obvious and individual beauty, there dwells an esoteric and universal beauty, for it follows the archetypal pattern laid down by the Great Architect for the building of that temple which is the world wherein we dwell.

Claude Bragdon.



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"ANOTHER CHANCE."

The doctrine of reincarnation taken alone, and not thoroughly understood, is dangerous. It is only when it is taken in conjunction with the law of karma and other theosophical teachings that it becomes reasonable and safe. Quite recently the writer had occasion to look up some fellow pilgrims whom he knew had given theosophy some investigation, but from whom he had been separated for some time by reason of daily duties. In reply to inquiries, one of these pilgrims said:

"I was interested in theosophy before I made this mess of my life, and I've read some about it since, and I like it, it appeals to me, it does not leave me an outcast, and hopeless."

"But it is only of real value as you apply it to your life, and if it imparts the comfort you mention, why don't you investigate further, and particularly, why don't you adjust your life in conformity with its teachings?" I offered.

"Well, I'll tell you," he replied, "I'm getting pretty well advanced in years (he's about 30), and it's too late to make a success of this life, and as long as I'm to have another chance, why, I might as well drink pleasure's cup to the dregs, even if there is wormwood at the bottom."

I wonder how many theosophists have encountered this view-point, this interpretation of reincarnation, and how they have met it. I confess to a startled and temporarily confused state of mind, for, secure in my own comprehension, I had never thought how others might stumble, nor had I applied the old maxim which is more applicable to theosophy, perhaps that of another life doctrine, "a little learning is a dangerous thing."

Of course I can locate the weakness in this man's attitude toward reincarnation, and I shall continue my efforts to show him that he cannot be extravagant with life because he is convinced that he will have plenty more of it to spend in the future. At the same time it has occurred to me that some of the readers of The Messenger may deem this man's erroneous grasp of sufficient importance to call for illumination, and the writer is sure that such illumination, simply, forcefully and convincingly presented will do much good.

Intra Muros.

THEOSOPHIC PRINCIPLES MISAPPLIED.

A startling misconception of the principles of theosophy is related in a letter printed in another column in which we are told us how a prisoner whom the writer endeavored to comfort with the fact that he would be given new lives in which to repair errors committed in this one, turned upon him with the retort that there was, then, no reason why he should not indulge his passions, since he would have abundant opportunity in future to follow other ways and methods of action in accordance with the views of life which he does not now hold.

Similarly an intelligent university student, who had heard a lecture in which theosophic doctrines were discussed, inquired what was the goal of that self-discipline which our teaching commends, was told that it led to infinitely greater helpfulness to men and to final conscious unity of consciousness with that of God, replied that, since the end was the same, he would prefer the route of religion.

In both these cases altruism failed to meet with any consideration whatever. It seems that weariness with life for what it can bring to ourselves is a really necessary preliminary to the practical acceptance of theosophy, while the recognition that the love of friends is but preliminary to the love of all men, bases almost all action in the love of man.

If we marvel at the wisdom of the Masters in holding back the doctrines of occultism from men for so many centuries of our civilization we can understand it better when we see how easily even the most general and most widely applicable of its truths may be perverted for the lack of the quality of altruism in the recipient of the new knowledge. The principle, then, of presenting theosophy without urging its acceptance is to be kept steadily in mind by those of us interested in the spread of our doctrines. We wish these doctrines to be known by all civilized men, so that when they are ready for them they may be at hand without delay, to comfort, sustain and uplift.

. . . Feeling in the silence of the night, as Goethe did, when reading Shakespeare, their existence

"um unendlichkeit erweitert."

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THE INFLUENCE OF SURROUNDINGS.

Influence is perpetually radiated upon us by all objects of nature, even by the very earth upon which we tread. Each type of rock or soil has its own special variety, and the differences between them are very great, so that their effect is by no means to be neglected. In the production of this effect three factors bear their part—the life of the rock itself, the kind of elemental essence appropriate to its astral counterpart, and the kind of nature-spirits which it attracts. The life of the rock is simply the life of the Second Great Outpouring which has arrived at the stage of ensouling the mineral kingdom, and the elemental essence is a later wave of that same divine Life which is one chain-period behind the other, and has as yet in its descent into matter reached only the astral plane. The nature-spirits belong to a different evolution altogether, of which I have already written.

The point for us to bear in mind for the moment is that each kind of soil—granite or sandstone, chalk, clay or lava, has its definite influence upon those who live on it—an influence which never ceases. Night and day, summer and winter, year in and year out, this steady pressure is being exercised, and it has its part in the moulding of races and districts, types as well as individuals. All these matters are as yet but little comprehended by ordinary science, but there can be no doubt that in time to come these influences will be thoroughly studied, and the doctors of the future will take them into account, and prescribe a change of soil as well as of air for their patients.

An entirely new and distinct set of influences is brought into play wherever water exists, whether it be in the form of lake, river or sea—powerful in different ways in all of them truly, but most powerful and observable in the last. Here also the same three factors have to be considered—the life of the water itself, the elemental essence pervading it, and the type of nature-spirits associated with it.

Very strong influences are also radiated by the vegetable kingdom, and the different kinds of plants and trees vary greatly in their effect. Those who have not specially studied the subject invariably underrate the strength, capacity and intelligence shown in vegetable life. I have already written upon this in The Christian Creed, p. 51, second edition, so I will not repeat myself here, but will rather draw attention to the fact that trees—especially old trees—have a strong and definite individuality, well worthy the name of a soul. This soul, though temporary in the sense that it is not yet a reincarnating entity, is nevertheless possessed of considerable power and intelligence along its own lines. It has decided likes and dislikes, and to clairvoyant sight it shows quite clearly by a vivid rosy flush an emphatic enjoyment of the sunlight and the rain, and undoubted pleasure also in the presence of those whom it has learnt to like, or with whom it has sympathetic vibrations. Emerson appears to have realized this, for he is quoted in Hutton's Reminiscences as saying of his trees: "I am sure they miss me; they seem to droop when I go away, and I know they brighten and bloom when I go back to them and shake hands with their lower branches."

It must be remembered that an old forest tree is a very high development of vegetable life, and that when it is transferred from that kingdom it will not pass into the lowest form of animal life. In some cases its individuality is even sufficiently distinct to allow it to manifest itself temporarily outside its physical form, and in that case it will often take the human shape. Matters may be otherwise arranged in other solar systems for aught we know, but in ours the Logos has chosen the human form to enshrine the highest intelligence, to be carried on to the utmost perfection as His scheme develops; and, because that is so, there is always a tendency among lower kinds of life to reach upwards towards that form, and in their primitive way to imagine themselves as possessing it.

Thus it happens that such creatures as gnomes or elves, whose bodies are of fluidic nature, of astral or etheric matter which is plastic under the influence of the will, habitually adopt some approximation to the appearance of humanity. Thus also when it is possible for the soul of a tree to externalize itself and become visible, it is almost always in human shape that it is seen. Doubtless these were the dryads of classical times; and the

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occasional appearance of such figures may account for the widely spread custom of tree-worship. Omne ignotum pro magnifico; and if primitive man saw a huge grave human form come forth from a tree, he was likely enough in his ignorance to set up an altar there and worship it, not in the least understanding that he himself stood far higher in evolution than it did, and that its very assumption of his image was an acknowledgment of that fact.

The occult side of the instinct of a plant is also exceedingly interesting; its one great object, like that of some human beings, is always to found a family and reproduce its species; and it has certainly a feeling of active enjoyment in its success, in the color and beauty of its flowers and in their efficiency in attracting bees and other insects. Unquestionably plants feel admiration lavished upon them and delight in it; they are sensitive to human affection and they return it in their own way.

When all this is borne in mind, it will be readily understood that trees exercise much more influence over human beings than is commonly supposed, and that he who sets himself to cultivate sympathetic and friendly relations with all his neighbors, vegetable as well as animal and human, may both receive and give a great deal of which the average man knows nothing, and may thus make his life fuller, wider, more complete.

The classification of the vegetable kingdom adopted by the Occultist follows the line of the seven great types, and each of these is divided into seven sub-types. If we imagine ourselves trying to tabulate the vegetable kingdom, these divisions would naturally be perpendicular, not horizontal. We should not have trees as one type, shrubs as another, ferns as a third, grasses or mosses as a fourth; rather we should find trees, shrubs, ferns, grasses, mosses of each of the seven types, so that along each line all the steps of the ascending scale are represented. One might phrase it that when the Second Outpouring is ready to descend, seven great channels, each with its seven sub-divisions, lie open for its choice; but the channel through which it passes gives it a certain coloring—a set of temperamental characteristics—which it never wholly loses, so that although in order to express itself it needs matter belonging to all the different types, it will still have a preponderance of its own type, and will always recognizably belong to that type and no other, until after its evolution is over it returns to the Logos as a glorified spiritual power through the same channel by which it originally rushed out as a mere undeveloped potentiality.

The vegetable kingdom is only one stage in this stupendous course, yet these different types are distinguishable in it just as they are among animals or human beings, and each has its own special influence, which may be soothing or helpful to one man, distressing or irritating to another, and inert in the case of a third, according to his type and to his condition at the time. Training and practice is necessary to enable the student to assign the various plants and trees to their proper classes, but the distinction between the magnetism radiated by the oak and the pine, the palm-tree and the banyan, the olive and the eucalyptus, the rose and the lily, the violet and the sunflower, cannot fail to be obvious to any sensitive person. Wide as the poles asunder is the dissimilarity between the 'feeling' of an English forest and a tropical jungle, or the bush of Australia or New Zealand.

For thousands of years man has lived so cruelly that all wild creatures fear and avoid him, so the influence upon him of the animal kingdom is practically confined to that of the domestic animals. In our relations with these our influence over them is naturally far more potent than theirs over us, yet this latter is by no means to be ignored. A man who has really made friends with an animal is often much helped and strengthened by the affection lavished upon him. Being more advanced, a man is naturally capable of greater love than an animal is; but the animal's affection is usually more concentrated, and he is far more likely to throw the whole of his energy into it than a man is. The very fact of the man's higher development gives him a multiplicity of interests, among which his attention is divided; the animal often pours the entire strength of his nature into one channel, and so produces a most powerful effect. The man has a hundred other matters to think about, and the current of his love consequently cannot but be variable; when the dog or the cat develops a really great

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affection it fills the whole of his life, and he therefore keeps a steady stream of force always playing upon its object—a factor whose value is by no means to be ignored. Similarly the man who is so wicked as to provoke by cruelty the hatred and fear of domestic animals becomes by a righteous retribution the center of converging forces of evil; for it must be remembered that such conduct arouses deep indignation among nature-spirits and other astral and etheric entities, as well as among all right-minded men, whether living or dead.

Since it is emphatically true that no man can afford to be disliked or feared by his cat or dog, it is clear that the same consideration applies with still greater force to the human beings who surround him. It is not easy to overestimate the importance to a man of winning the kindly regard of those with whom he is in constant association—the value to a schoolmaster of the attitude towards him of his pupils, to a merchant of the feeling of his clerks, to an officer of the devotion of his men; and this entirely apart from the obvious effects produced on the physical plane. If a man holding any such position as these is able to arouse the enthusiastic affection of his subordinates, he becomes the focus upon which many streams of such forces are constantly converging. Not only does this greatly uplift and strengthen him, but it also enables him, if he understands something of the working of occult laws, to be of far greater use to those who feel the affection, and to do much more with them than would otherwise be possible.

It should be observed that to obtain this result it is not in the least necessary that they should agree with him in opinion; with the particular effect with which we are at present concerned their mental attitude has no connection whatever; it is a matter of strong kindly feeling. If the feeling should unfortunately be of an opposite kind—if the man is feared or despised—currents of evil influence are perpetually flowing towards him, which cause weakness and discord in the vibrations of his higher vehicles, and also cut him off from the possibility of doing satisfactory and fruitful work with those under his charge.

It has been said that a man is known by the company he keeps. It is also to a very large extent true that he is made by it, for those with whom he constantly associates are all the while unconsciously influencing him and bringing him by degrees more and more into harmony with such vibrations as they radiate. He who is much in the presence of a large-minded and unworldly man has a very fine opportunity of himself becoming large-minded and unworldly, for a steady though imperceptible pressure in that direction is perpetually being exerted upon him, so that it is easier for him to grow in that way than in any other. For the same reason a man who spends his time loafing in a public house with the idle and vicious is exceedingly likely to end by becoming idle and vicious himself. The study of the hidden side of things emphatically endorses the old proverb that "evil communications corrupt good manners."

This fact of the enormous influence of close association with a more advanced personality is well understood in the East, where it is recognized that the most important and effective part of the training of a disciple is that he shall live constantly in the presence of his teacher and bathe in his aura. The various vehicles of the teacher are all vibrating with a steady and powerful swing at rates both higher and more regular than any which the pupil can yet maintain, though he may sometimes reach them for a few moments; but the constant pressure of the stronger vibrations of the teacher gradually raises those of the pupil into the same key. A person who has as yet but little musical ear finds it difficult to sing correct intervals alone, but if he joins with another stronger voice which is already perfectly trained his task becomes easier—which may serve as a kind of rough analogy. The great point is that the dominant note of the teacher is always sounding, so that its action is affecting the pupil night and day without need of any special thought on the part of either of them. Growth and change must of course be ceaselessly taking place in the vehicles of the pupil, as in those of all other men; but the powerful vibrations emanating from the teacher render it easy for this growth to take place in the right direction, and exceedingly difficult for it to go any other way, somewhat as the splints which surround a broken limb ensure that its growth shall be only in the right line, so as to avoid distortion.

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No ordinary man, acting automatically and without intention, will be able to exercise even a hundredth part of the carefully-directed influence of a spiritual teacher; but numbers may to some extent compensate for lack of individual power, so that the ceaseless though unnoticed pressure exercised upon us by the opinions and feelings of our associates leads us frequently to absorb without knowing it many of their prejudices. Therefore it is distinctly undesirable that a man should remain always among one set of people and hear only one set of views. It is eminently necessary that he should know something of other sets, for only in that way can he learn to see good in all; only by thoroughly understanding both sides of any case can he form an opinion that has any right to be called a real judgment. The prejudiced person is always and necessarily the ignorant person; and the only way in which his ignorance can be dispelled is by getting outside of his own narrow little circle, and learning to look at things for himself and see what they really are—not what those who know nothing about them suppose them to be.

The extent to which our human surroundings influence us is only realized when we change them for a while, and the most effective method of doing this is to travel in a foreign country. But true travel is not to rush from one gigantic caravanserai to another, consorting all the time with one's own countrymen and grumbling at every custom which differs from those of our particular Little Pedlington. It is rather to live for a time quietly in some foreign land, trying to get really to know its people and to understand them; to study a custom and see why it has arisen, and what good there is in it, instead of condemning it off-hand because it is not our own. The man who does this will soon come to feel the characteristic influences of the various races—to comprehend such fundamental diversities as those between the English and the Irish, the Hindu and the American, the Breton and the Sicilian, and yet to realize that they are to be looked upon not as one better than another, but as the different colors that go to make up the rainbow, the different movements that are all necessary as parts of the great oratorio of life.

Each has its part to play in affording opportunity for the evolution of Egos who need just its influence, who are lacking in just its characteristics. Each race has behind it a mighty Deva, the Spirit of the Race, who under the direction of the Manu preserves its special qualities and guides it along the line destined for it. A new race is born when in the scheme of evolution a new type of temperament is needed; a race dies out when all the Egos who can be benefited by it have passed through it. The influence of the Spirit of a race thoroughly permeates the country or district over which his supervision extends, and is naturally a factor of the greatest importance to any visitor who is in the least sensitive. The ordinary tourist is too often imprisoned in the triple armor of aggressive race-prejudice; he is so full of conceit over the supposed excellencies of his own nation that he is incapable of seeing good in any other. The wiser traveller who is willing to open his heart to the higher forces may receive from this source much that is valuable, both of instruction and experience. But in order to do that he must begin by puting himself in the right attitude; he must be ready to listen rather than to talk, to learn rather than to boast, to appreciate rather than to criticise, to try to understand rather than rashly to condemn.

We know how often travel is recommended as a cure for many physical ills, especially for those which manifest themselves through the various forms of nervous derangement. Most of us find it to be fatiguing, yet also undeniably exhilarating, though we do not always realize that this is not only because of the change of air and of the ordinary physical impressions but also because of the change of the etheric and astral influences which are connected with each place and district. Ocean, mountain, forest or waterfall, each has its own special type of life, astral and etheric as well as visible; and, therefore, its own special set of impressions and influences. Many of these unseen entities are pouring out vitality, and in any case the vibrations which they radiate awaken unaccustomed portions of our etheric double, and of our astral and mental bodies, and the effect is like the exercise of muscles which are not ordinarily called into activity—somewhat tiring at the time, yet distinctly healthy and desirable in the long run.

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The town-dweller is accustomed to his surroundings, and usually does not realize the horror of them until he leaves them for a time. To dwell beside a busy main street is from the astral point of view like living on the brink of an open sewer—a river of fetid mud which is always throwing up splashes and noisome odors as it rolls along. No man, however unimpressionable, can endure this indefinitely without deterioration, and an occasional change into the country is a necessity on the ground of moral as well as physical health. In travelling from the town into the country, too, we leave behind us to a great extent the stormy sea of warring human passion and labor, and such human thoughts as still remain to act upon us are usually of the less selfish and more elevated kind. In the presence of one of nature's great wonders, such as the Falls of Niagara, almost every one is for the time drawn out of himself, and out of the petty round of daily care and selfish desire, so that his thought is nobler and broader, and the thought-forms which he leaves behind him are correspondingly less disturbing and more helpful. These considerations once more make it evident that in order to obtain the full benefit of travel a man must pay attention to nature and allow it to act upon him. If he is wrapped up all the while in selfish and gloomy thoughts, crushed by financial trouble, or brooding over his own sickness and weakness, little benefit can be derived from the healing influences.

To take a walk in the country is to travel in miniature, and in order to appreciate its healthful effect we must bear in mind what has been said of all the different vibrations issuing from various kinds of trees or plants, and even from different kinds of soil or rock. All these act as a kind of massage upon the etheric, astral and mental bodies, and tend to relieve the strain which the worries of our common life persistently exert upon certain parts of these vehicles. Glimpses of the truth on these points may sometimes be caught from traditions of the peasantry. For example, there is a widely-spread belief that strength may be gained from sleeping under a pine-tree with the head to the north. For some cases this is suitable, and the rationale of it is that there are magnetic currents always flowing over the surface of the earth which are quite unknown to ordinary men. These by steady, gentle pressure gradually comb out the entanglements and strengthen the particles both of the astral body and of the etheric part of the physical, and thus bring them more into harmony and introduce rest and calm. The part played by the pine-tree is first that its vibrations make the man sensitive to those magnetic currents, and bring him into a state in which it is possible for them to act upon him, and secondly, that (as has already been explained in the article on The Sun as a Source of Vitality) it is constantly throwing off vitality in that special condition in which it is easiest for man to absorb it.—C. W. Leadbeater in "Theosophist."

The great saviors of the higher life are those who have drunk deep at the spring. These are they who keep burning the torch which has been lighted at the central fire. When one of these chosen ones appears, all other men stir in their sleep, eyes are open, ears are unstopped, the flaming ramparts of heaven swing back, and lo! "apparet divom numen, sedesque quietae."

These are the men for whom the world is waiting, who give beauty and glory to life, who lift our souls and turn them toward celestial things. It is one of the most encouraging things in life, that the race of these men, though rare, is never exhausted. An age of doubt may come in for a time to rule over men's lives and thoughts, and we say that poetry and religion are dead. But when the sacred fire seems gone out, covered with dust and ashes, lo! another man comes from that far celestial country, bringing messages of high hope and love from the Infinite world.

And down through the ages, they pass from hand to hand the flaming torch: from Plato to Plotinus, from St. Augustine to St. Bernard, from Dante to Michael Angelo, from Spenser to Shelley and Wordsworth and Emerson. And surely in the future will arrive other torch-bearers to bear triumphantly down to the generations to come that light which is shining still and shall forever shine.

—*Words of Peace.*

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Occultism

OCCULTISM IN MACBETH

The personality of the great author of the Shakespearean plays does not appear in them. The depiction of the character of the author by the study of the dramas is the utter despair of the host of his admiring critics. Yet there are many finger-posts in every play to point to his individuality, his soul traits as well as his major purpose.

In the study of these plays, as in the study of life itself, Theosophy offers a key which opens for babes treasures which would otherwise be locked up for giants. Their purpose is evidently educative in character, manifestly to give all men a great view of life itself, to "hold the mirror up to nature" that all may grasp that purpose.

In Macbeth, the different phases of our nature are satisfied by the play in a way most simple and most adequate.

The will-force of the protagonists is tremendous; Lady Macbeth, Macbeth, Macduff, Malcolm—all are full of the fire of separative purposes most characteristic of those who have developed to the utmost the consciousness of the lower self. Macbeth and his consort are victims of their own ambition.

The auditor's buddhi is touched by the pathos of the whole scheme of the play which shows so simply and conclusively the grievous folly of ambition for all involved. The upper and lower minds are constantly employed while in the astral realm the joyous nature of the author seems to find full opportunity to exploit with a touch of ridicule the minor magic which had been the amusement, the terror and the stepping stone to real, higher occultism for the whole mediæval period.

That the author had a true feeling of the chief pretensions of the witches is to be seen in the fact that the whole play rests upon the accepted verity of their incantations, with some of which the play opens and upon the further fact that their prophesies are literally fulfilled in regular succession.

The tremendous flow of life of the play is always astonishing with each recurring reading. When we read the play we are conscious of an actual influx of life, as of a contact with a source of power.

The frank occultism of the play is almost wholly of the astral and lower mental planes. The magic cauldron in which so many strange ingredients are thrown presents an excellent example of the methods by which the practitioners of magic gained the aid of the lower elementals and devas who, in this instance, gave the witches power to gain a dim knowledge of the black future.

The plot of the play is apparently based upon the account in Holinshed's Chronicles,* and concerns the time of King Duff who flourished about the year 968 A. D. in Scotland. Some quotations from this quaint and ancient writing will be of interest:

"'In the meane time the king [Duffe] fell into a languishing disease, not so greeuous as strange, for that none of his physicians could perceiue what to make of it. For there was seene in him no token, that either choler, melancholie, flegme, or any other vicious humor did any thing abound, whereby his bodie should be brought into such decaie and consumption (so as there remained vnneth anie thing vpon him saue skin and bone).

"'Wherevpon, albeit the author of this secret talke was not knowne: yet being brought to the kings eare, it caused him to send foorthwith certeine wittie persons thither, to inquire of the truth. They that were thus sent, dissembling the cause of their iornie, were receiued in the darke of the night into

*See Rolfe's popular edition of Macbeth.

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the castell of Fores by the lieutenant of the same, called Donwald, who continuing faithfull to the king, had kept that castell against the rebels to the kings vse. Vnto him therefore these messengers declared the cause of their comming, requiring his aid for the accomplishment of the kings pleasure.

" 'The souldiers, which laie there in garrison had an inkling that there was some such matter in hand as was talked of amongst the people; by reason that one of them knew a yoong woman, which was daughter to one of the witches, who told him the whole maner vsed by hir mother & other hir companions, with their intent also, which was to make awaie the king. The souldier hauing learned this, told the same to his fellowes, who made report to Donwald, and hee shewed it to the king's messengers, and therwith sent for the yoong damosell as then being within the castell, and caused hir vpon streict examination to confesse the whole matter as she had seene and knew. Wherevpon learning by hir confession in what house in the towne it was where they wrought there mischiefous mysterie, he sent foorth souldiers, about the middest of the night, who breaking into the house, found one of the witches rosting vpon a woodden broch an image of wax at the fier, resembling in each feature the kings person, made and deuised (as is to be thought) by craft and art of the diuell: an other of them sat reciting certeine words of inchantment, and still basted the image with a certeine liquor verie busilie.

" 'The souldiers finding them occupied in this wise, tooke them togither with the image, and led them into the castell, where being streictlie examined for what purpose they went about such manner of inchantment, they answered, to the end to make away the king: for as the image did waste afore the fire, so did the bodie of the king breake foorth in sweat. And as for the inchantment, they serued to keepe him still waking from sleepe, so that as the wax euer melted, so did the kings flesh: by the which meanes it should haue come to passe, that when the wax was once cleane consumed, the death of the king should immediatlie follow. So were they taught by euill spirits, and hired to worke the feat by the nobles of Murrey land. The standers by, that heard such an abhominable tale told by these witches, streightwaies brake the image, and caused the witches (according as they had well deserued) to bee burnt to death.

" 'It was said that the king, at the verie same time that these things were a dooing within the castell of Fores, was deliuered of his languor, and slept that night without anie sweat breaking foorth vpon him at all, & the next daie being restored to his strength, was able to doo anie maner of thing that lay in man to doo, as though he had not beene sicke before anie thing at all.

SALEM WITCHCRAFT.

The prevailing idea in the minds of people who have not specially informed themselves on the subject, is that witchcraft in America originated in and confined itself to the town of Salem. This is not true. Some fifty years before that dark time in Salem a woman was accused of witchcraft in Springfield, Massachusetts, and the first execution for this offense occurred at Charlestown in 1648. From that date until its final disappearance we find frequent allusions to witchcraft trials in the private diaries and public records of the colonists. But it was at Salem that it broke out with special virulence and ran to such incredible and unprecedented lengths, earning for that little New England city so famous a place in the annals of man's inhumanity to man.

It should not be supposed that belief in witchcraft and cruel punishments for it was found only in America or confined to the ignorant colonists. The best educated gave credence to it and followed the example of the whole European world in so doing. A writer on the subject says: "The result of a century and a half of prosecution, trials and executions in England was a crop of books and pamphlets mostly written by clergymen and jurists. Many of these books found their way to America. . . Children were undoubtedly allowed access to them." New England was inevitably influenced by this literature and when the scourge appeared in their midst the colonists but bettered the respected instruction of the mother country.

The excitement in Salem began December, 1691, in the home of Rev. Samuel Parris, pastor of the village church. Mr. Parris owned a slave, Tibula, a native of the West Indies,

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who taught the girls of the family her savage incantations and tricks of jugglery. These children taught others and soon all began practising strange antics before their elders, who were much astonished and alarmed. The village doctor was called, who declared the girls "bewitched," a common habit among physicians of that period when unable to decide the nature of a malady. The girls found themselves suddenly become important. A meeting of neighboring ministers was called to investigate and to pray over them. They were besought to name the persons who had bewitched them and they "cried out against" as the saying was, the slave Tibula and two old women of the community, Sarah Osborne and Sarah Good, saying that these persons pinched and tormented them. The three women were arrested and tried before the village magistrates. They were convicted. Sarah Osborne died in prison, Tibula was sold and Sarah Good was hanged.

This was the beginning of the tragedy, originating in a group of mischievous girls. That they did not then realize what terrible consequences would ensue and that the accused were innocent, is proven by confessions publicly made by the children in later life when they bitterly repented. But once started in their accusations they dared not withdraw them and pushed on by public opinion and hysteria they "cried out against" many other persons.

Gov. Phips, sent out from England and arriving in Boston May 14, 1692, found the jails overcrowded with persons waiting their trials for witchcraft. The new Governor appointed a commission or court composed of the ablest men in the colony. These men founded their opinions upon those of the jurists in England and the court was ruled according to acts in English courts for similar offenses. The "afflicted" children were brought into court and other persons also testified. The accused had little chance; all testimony was turned against them; their repeated denials of guilt were useless. The almost unanimous attitude of court and citizens was to convict and if any more courageous and sensible among them dared express opinions against the proceedings, they stood in sharp danger of accusation themselves. A group of hysterical children mastered the situation. Respectable people were upon the word of these children believed to have communion with the devil; were accused of "signing his book," of making images of the "afflicted" and tormenting them by sticking pins in these images, of "appearing" to them and choking them.

Within eight months after the first session of this court one hundred and forty-nine persons were accused and tried. Twenty of these were executed, ten were convicted but never were executed, the remaining were not convicted, though they suffered in many ways from being confined in prison.

The proverb, "give a man rope enough and he will hang himself," was true of this disorder. The accusers went too far. They attempted to convict some of the most esteemed and highly placed of the colonists. "What finally broke the spell," says one writer, "was their accusation of Mrs. Hale, wife of the minister of the First Church in Beverly. . . . The whole community became convinced that in "crying out upon" Mrs. Hale the accusers had "perjured themselves." Suddenly public opinion changed utterly. A contemporary writes, "In the beginning of February, 1693, the court sat at Charlestown where the Judge expressed himself to this effect:

"That who it was that obstructed the Execution of Justice or hindered these good proceedings he knew not, but thereby the Kingdom of Satan was advanced; . . . and so declined coming more to Court."

"So by the goodness of God we are once more out of the danger of this Hobgoblin Monster and there are not further persecutions of any."

The people had awakened to their error. Not that they did not still believe in witchcraft, but that their friends and neighbors had been unjustly condemned they did believe. The prosecutions ended but the accused and their families suffered the consequences for many a long year.

Helen G. Crawford.

OPPORTUNITIES FOR MYSTICAL RESEARCH IN AMERICA.

In the archaeological remains of America there are remarkable opportunities for clairvoyant research that might well engage those of our members who have the power to observe the akashic records. These records should, of course, be consulted with accuracy of observation and the results given the world with great care. But the topic under consid-

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eration would be a worthy one. Mrs. Besant, as one of her early official acts, has appointed a committee for research in Europe, the chief function of which is to investigate literature pertaining to the subject of mysticism in one or another form. The libraries of Europe are rich in mystic lore and but little of this has been studied from the point of view of Theosophy. Our members in London have done some work of a creditable and interesting character in the investigation of the literature and the monuments themselves of Stonehenge, the druidical and Roman remains and the pyramids of Egypt. The islands of Great Britain constitute part of the relics of the continent of Atlantis and offer opportunities for the study of evidences of this origin.

The remains to which we have referred as offering such opportunities in America are of easy access, and often of moderate antiquity. They are for the most part the relics of the life of the immediate and remote ancestors of our American Indians—and comprise not only such relics as those of the cave-dwellers of Switzerland, relics of the Indians of modern type, but relics of older civilizations such as are represented by the colossal architectural monuments of Yucatan.

The Field Columbian Museum contains great quantities of matter pertaining to these relics. The Museums of Washington are particularly rich and the serpent mounds of Illinois, Ohio and Missouri are of easy access. The Zuni Indians are not yet extinct and it would be easy to study their present day customs and to compare them with those of the peoples represented by archaeological remains. Much of this work can be done by those whose training is not psychic but belongs entirely to the methods of ordinary observation and comparison.

This would be an interesting and valuable field for members to take up in groups in leagues of the Order of Service. A comparison of observations and of literary studies might be of value not only to the members of the groups, but to the theosophic world at large. Certainly the scientific literature of these subjects, which is easy of access through the Smithsonian Institute Library, the Congressional Library and through the publications of Congress, ought to be studied and compared.

"EATING AWAY THE SINS OF A MAN."

A rather curious custom found among Cymric nations (and also I have been told) among all of Celtic descent, is "Eating away the sins of a man." I witnessed one case in Brittany under the following circumstances. Yann Lefloc'h, a well-to-do, taciturn farmer, bequeathed the bulk of his possessions to the son who would eat away his father's sins; the second one accepted and the village priest and myself were to witness the strange ceremony. The dead man was laid, all dressed, staff in hand, face to the East, but his embroidered waistcoat was open, and so the shirt, to lay part of the breast bare. The young fellow, who had both confessed and received communion, cut a slice of bread, sprinkled it with salt, holding it in the left hand, he laid it on the left breast, described three circles around the dead, came on his right, took the bread with the right hand and saying "In the name of God I eat thy sins, rest in peace," ate the slice. Afterwards he was haunted by a silent woman with a baby, both seemingly lifeless like drowned bodies.

N. B. In the common room the women and some friends who were eating roast chestnuts and drinking cider also chanted, at intervals, a dirge. I heard distinctly the words Korrigans (fairies) and Poulpiquets (gnomes). I suppose they had something to do with the rite, but am not sure. (Signed) Albert G. McFerdy.

"DEVACHAN."

Sometimes I think the things we see
Are shadows of the things to be;
That what we plan we build;
That every hope that hath been crossed,
And every dream that we thought was lost
In heaven shall be fulfilled;

That even the children of the brain
Have not been born and died in vain,
Though here unclothed and dumb!
But on some brighter, better shore,
They live embodied evermore
And wait for us to come.

—Phoebe Cary, "Gone Before."

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Progress in Religions and Philosophy

THE VALUE OF PRAGMATISM TO PHILOSOPHY.

Speculative philosophy is due to the effort of man to find for himself whence he and Nature came, what he is and what is his destiny. Religions have always been accepted by the great bodies of mankind as the revelation, more or less direct and genuine, of the existence of a Creative Deity and of His will for men. But many men refuse to accept religion and seek to discover by such reasonings as they themselves can compass the meaning of life. After observing man, life and nature to some extent the philosopher goes to his closet and endeavors to construct an ordered plan of all thoughts and feelings out of his own reason. The most divergent results have followed, of course. Many men pursuing the same line of thought have produced what we know as philosophies or schemes of philosophy. Now philosophy is very different from a philosophy. The former is defined above; a philosophy is a view of philosophy—a view of the meaning, origin and purpose of Nature and man.

"Pragmatism" is the catchy name of philosophic view-point. It is a philosophy only in so far as it offers a scheme of man and nature, and offers a scheme for their comprehension. Professor James of Harvard University, the author of "The Varieties of Religious Experience," has done more than any other man for pragmatism.

The view which it presents seems to be the following,—that "true ideas are those that we can assimilate, validate, corroborate and verify. False ideas are those that we can not."

"But what do the words verification and validation themselves pragmatically mean? They again signify certain practical consequences of the verified and validated idea. It is hard to find any one phrase that characterizes these consequences better than the ordinary agreement-formula—just such consequences being what we have in mind whenever we say that our ideas 'agree' with reality. They lead us, namely, through the acts and other ideas which they instigate, into or up to, or towards, other parts of experience with which we feel all the while—such feeling being among our potentialities—that the original ideas remain in agreement. The connections and transitions come to us from point to point as being progressive, harmonious, satisfactory. This function of agreeable leading is what we mean by an idea's verification. Such an account is vague and it sounds at first quite trivial, but it has results which it will take the rest of my hour to explain."

All pragmatic philosophers apparently insist on a sort of utilitarian criterion for evaluating the truthfulness of ideas. If an idea is to be regarded as true, it is so because, when put to the test of experience, it corresponds to the need of man—it aids him in some way, or, in other words, it improves his status or attitude of mind or heart. The pragmatist would apparently set aside such as do not meet this test until he finds he requires notions of the type, whereupon he seeks for, examines and finds, if possible, the idea corresponding to his requirement. Hence the pragmatist is not one who leads a lasser faire philosophical existence, but is himself an earnest seeker for truth.

Now pragmatism is a twisted, gnarled and knotty little brother of theosophic philosophy in a certain sense. The phase of theosophy to which we refer is that which concerns the attitude of man toward experience and theory. We theosophists maintain that man evaluates his simpler experiences according as they act favorably or unfavorably upon his astral body —his consciousness as modified by desire; while

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his higher ideas are adjudged on the basis of buddhic consciousness—the effect produced on him as the result of its action on his buddhic body and its reaction.

Pragmatism recognizes the progress if not the evolution of thought, of ideas, but it does not take into account the evolution of man in successive incarnations. Hence, while both pragmatism and theosophy recognize for man that the truth of ideas is only such when it harmonizes with the experience of the individual, theosophy recognizes the progressive growth of each man's power to perceive and correctly evaluate truth.

But the value of this new philosophy or phase of a philosophy, for it is but a fragmentary thing, lies in the fact that it is breaking up old thought-forms, old fixed notions of the necessity for a strict view of truth as something almost absolute. Too long it has been the habit of many philosophers to recognize as evidence only sensations—the results of sense-perception. Pragmatism opens the door to the admission of supersensuous impressions as evidence and will make possible the admission of astral and mental plane perception.

But far more important is a fact to which attention has not yet been called, that the general recognition by the philosophic public of the attribute truth as appertaining to ideas is something which must belong to individuals. This paves the way for the further penetration of our philosophic doctrines by the easy method of the expansion of pragmatism's simple doctrine into a recognition of the tremendous differences existing under our very noses between men's notions of truth—that the world's truth cannot be absolute for undeveloped men, but is as variable as the experiences of individuals, however clearly older souls may recognize many advanced ideas as for them proved and fixed.

The general recognition of the fact that men can only see truth individually, that men cannot, now at least, see the truth together must precede its explanation that we are in a state of evolution under a system of re-incarnation and that we shall never see the truth together, but that those in advance shall see more of it than their younger brothers and that they shall teach and care for those who follow.

For the theosophic movement, which is so important to the world, the pragmatism wave means great help in the breaking up of the old modes of thought of the students of philosophy and the preparation for the general reception of the New Religion which will be established upon the great truths of re-incarnation and karma.

PROGRESS AND CRITICISM.

The critical studies practiced by philosophers are apparently necessary, constituting a part of their method of work. To examine the foundations and sources of man's knowledge and to determine its tendency and end are the functions of speculative philosophy. No civilization can be substantially constructed without a recognized philosophy of some kind. Upon the tenets of man's belief in a theory explaining these fundamentals of thought rests the whole superstructure of his view of life and its purpose and the thought of the populace.

Formerly content with a philosophy born of religion, man has for centuries sought a view of life founded on the study of his own nature and his own qualities, a view which should apparently be the result of his own analysis and should, therefore, appeal to the common judgment of thinking men. Of course the origin of the modern inductive method in the Adept Brotherhood, as a gift from Them for our age is not recognized by men, though Theosophists realize that to be its true origin.

When a common ground is admitted and rules and methods of thought are recognized, debate within the prescribed province can proceed to its legitimate conclusion.

Theosophists have from the beginning given but little time or attention to their critics, nor have they attempted to convince opponents. They have rather given attention to the promotion of their own views, secure in their strength and ultimate triumph. This policy, then, is the antithesis of the critical and argumentative method of the world's workers and contains a lesson of the deepest import, involving the profoundest wisdom.

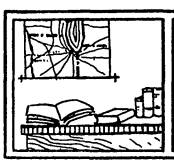
Those who have followed the work of men active in the fields of scientific thought, in our day, are familiar with the fact that the literature of all departments of science is mountainous in proportions, not because quantities of observations are needed, but because men who have not learned the simple but

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exacting rules of scientific thought are engaged in work in sacred fields which they should never have entered. It is easily to be seen that such writings as these men put forth must die easily of inanition. At times the stream of truth seems to run beneath quantities of rubbish, appearing now and then the clear light of day, free from all encumbrance.

We may easily learn important lessons from these brief considerations. In the first place we must recognize that there is seldom any real utility in replying to criticism or in opposing doctrines that are evidently not based on the broadest foundations of truth, since they are almost certain to die of lack of support. But should this not be the case, should they tend to grow, showing unexpected signs of life, they may be combatted, though one would regret the expenditure of effort involved.

The world is so much in need of constructive effort, there is so much to do in the way of adding to the fair edifice of civilization that we can scarce find time for destructive effort. And theosophists especially, knowing that future civilizations will be founded on their philosophy should give far more attention to the spread of the doctrines of karma and re-incarnation than to combatting adverse criticism of our organization or its purposes.



Current Literature



Among the numerous surprises occasioned by the application of the law of separation between church and state in France, none was greater than the formal declaration of a religious association which called itself "The Gnostic Church of France." The head of this association, who signs himself "Synesius, Patriarch of the Gnostic Church of France, Archbishop of Paris and Bishop of Montsegur," is M. Fabre des Essarts, a cousin of Senator Berenger (the French Anthony Comstock), an ex-participant in the phalansterian experiment of Montreuil-sous-Bois, an ardent Hellenist and Latinist, and a writer of some reputation, whose literary baggage includes several biographies, social and political essays, short stories and novels, a number of volumes of poetry and a rhymed translation of Virgil's Eclogues. In accordance with the Gnostic precept that the priesthood must never be regarded as a profession or as a means of gaining a livelihood, the Patriarch Synesius earns his living as an humble employe in the department of secondary education of the ministry of public instruction. His office is a tiny tile-floored room in the mansard of the ministry, in which he is to all appearances as much master of his time and of his movements as in his private study at Versailles, where he resides. A picture of Montsegur, where the last of the Albigensians were massacred, and various symbolic prints and engravings adorn the walls of this government attic; and were it not for the monotonous rows of ugly school textbooks in the bookcases and for the matter-of-fact labels of the bulky portfolios of notes, it would be taken for a veritable philosopher's den instead of the workroom of a simple governmental clerk.

Synesius has a finely chiseled, intellectual countenance, abundant, wavy white hair and a long, flowing white beard. He wears a modest symbolic scarfpin, a symbolic watch charm and amethyst ring; but there is nothing else about his attire to indicate his high ecclesiastical station; and he does not allow himself to be accosted in his daily comings and goings by any other title than just plain Monsieur. A trifle too short of stature for the ideal prelate, he must nevertheless be a highly impressive figure in his patriarchal habiliments. Distinguished to the very fingertips of his fastidiously-cared-for hands, he is still one of the most approachable of men. He talks of his church and of its doctrines freely, explaining gladly whatever his ecclesiastical vows permit him to explain to "the profane." In an interview he kindly granted me recently he said, among other things:

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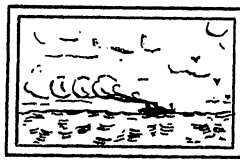
"Gnosticism antedates history. It conserves the traditions of the primitive civilizations of the earth anterior to the Aryan ages. In prehistoric times there was traditional knowledge and no mystery. Gnosticism has handed down this traditional knowledge. The spiritual forbears of the Gnostics whose names we know were Wen-Wang, Tao, Fohi, Moneou, Rama and Zoroaster. They created graphic symbols which represented, under a mathematical and axiomatic exterior, the purest human knowledge. Gnosticism was practiced for a long time as a sacred science by a small and select group in the Caucasus. Thence it passed into Egypt and spread over the orient. The teachings of these early Gnostic philosophers were supplemented, not abrogated, by the teachings of Christ. The four gospels reported the utterances of the gentle, good Christ of the poor and humble, of the exoteric Christ. But there was another Christ, an esoteric Christ, a Christ of knowledge and of light, of whom John gave a glimpse in his evangel. Alongside the eminently simple message which the twelve apostles were chosen to proclaim 'upon the housetops' was a great body of lofty philosophy and of secret lore. The twentieth chapter of Luke makes it clear that Christ had disciples of a higher rank than that of the twelve. The Lord, says this chapter, chose and sent forth, two by two, seventy-two new disciples. They returned to him full of joy, announcing that the evil spirits obey them. Now none of the twelve, so far as we know, performed the slightest miracle during the life-time of Jesus. These seventy-two, then, had special powers which the twelve did not possess and ranked above them in knowledge. 'He that hath ears to hear let him hear' was a favorite expression of Jesus; it goes to show that among his auditors there were persons specially prepared to comprehend the transcendental sense of his words. Jesus also said, 'Give not that which is holy unto the dogs' and 'Cast not your pearls before swine.'

"The transfiguration appealed only to the physical eyes of Peter and James. Matthew, Mark and Luke made of this sublime conjunction of the Father, Son and Holy Spirit a simple talk between Jesus, Moses and Elias. Saint John (the only one of the four evangelists who witnessed the spectacle) does not mention it. This strange reticence indicates that he alone understood and that he conformed to that law of silence which should envelop, according to Synesius, of Ptolemais, whose name I have taken, the things that proceed from on high. Jesus was so thoroughly convinced of the intellectual inferiority of his twelve disciples (always excepting John) that he said to them frankly on the eve of his passion: 'I have other things to tell you, but ye cannot bear them now.' It is practically certain that before his crucifixion he confided these 'other things' to other disciples. These other disciples were the first Christian Gnostics."

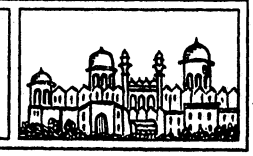
Synesius multiplied texts (which may not be cited here) to prove the existence of a secret understanding between Jesus and his higher initiates, and then went on to say: "Of the twelve disciples John alone, who was probably familiar with the doctrines of the pre-Christian Gnostics, possessed the intellectuality necessary for a comprehension of Christ's teachings, and he thus served as a bond of union between the higher initiated and the twelve. The true successor of Jesus, therefore, is not Peter, but John, the beloved disciple, who rested his head on the bosom of the Master at the Last Supper; the only one of the twelve who followed the Master to Golgotha, and who received his last wishes and his last cry. To the papal tradition we oppose the Johannite tradition."—The Stellar Ray.

To the man who has caught a glimpse of this triple transcendental stream, all things lose their coarseness and become spiritual. Passions are refined away and woman becomes no longer an object of desire, but a "practical poet planting tenderness, hope and eloquence in all whom she approaches." Life is no longer made up of heavy details, but becomes a beautiful mystery, shot through with flashes from another world. Instead of dwelling on the imperfections of nature or man, he looks to the perfect pattern which is laid up in heaven. Instead of selfish enjoyment of passion and appetite he is filled with spiritual aspiration: instead of envy and anger and cynical sneers, he is filled with pity and tenderness and reverence.—**Kuhns.**

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Adyar Letter



ADYAR—THE BEAUTIFUL.

Of the little village of Adyar, none of you in America, nor most of us in India, would have heard, had not our H. P. B. and H. S. Olcott purchased the property here which is the Headquarters of the Theosophical Society since 1882. But it has now become famous and is even loved by many amongst us and fondly looked up to by not a few, with feelings of gratitude and reverence.

This little village has a river and a beach to be proud of. Quiet roads lined by big trees that keep them shaded, expanse of green fields and vast waste lands are a general feature and Banyans and Asvatthas, Tamarind and Mango trees are caught sight of on every side. Away from trams and trains and hubbub of town, its quiet is disturbed only on certain festivals, perhaps half a dozen times in a year.

But of that village I need not speak. There is hardly anything especial in it that needs mention. It is one of the thousands of Indian villages, graceful in their simplicity, enchanting in their beauty. Let me rather turn to that spot where H. P. B. and Col. Olcott lived and worked, where Subba Row gave his profound exposition of the Bhagavad Gita, where many, many strange things happened; where now our beloved President, surrounded by a few of her devoted pupils, lives and labors for the sacred cause of Theosophy. Of which Adyar, Col. Olcott said on the day of his arrival: "Our beautiful home seemed a fairy-place to us. Happy days are in store for us here."

Mother nature is decidedly partial to our dear Adyar. It abounds in charms of which Theosophists of distant lands are mostly unaware. Its glories must remain unappreciated till one is fortunate enough to come and stay here and observe the lovely verities that surround him all day and night. Adyar is a picture of exquisite beauty on all days and in all seasons, and that picture sings—sings always, sometimes the song that exalts and elevates, sometimes the music that is replete with peculiar pathos—a song of sweet cadence, rare and dainty, wherein the tall Casurina responds to the stately palm, the myna to its mate, the rippling river to the breakers on the beach, all producing a masterpiece of harmony and rhythm of venerable grandeur. That picture pleasing to the eye, that music gladdening the ear, is full of perfumes, for breeze and gale "winnow fragrance round the smiling land,"—fragrance that the hearts of roses, jessamines and lotuses pour out making the air delightfully balmy.

But let me not be vague. Let me begin at the beginning and tell you how Adyar was purchased.* In April of 1882, our two founders came to Madras on a lecturing tour by special invitation and formed a lodge of the T. S. Calls took them to Nellore, Guntur and a few places on the East coast. On their return journey our present Superintendent, Mr. G. Soobiah Chetty—a trusted friend of H. P. B., who has remained faithful all these years and is a staunch Theosophist now serving with zeal our dear President—who was one of the party, casually enquired if H. P. B. would not come over to Madras and make it her home and Headquarters of the T. S. She remained silent for awhile and then said: "Yes, it would be better." She was willing to pay a monthly rent of Rs 66|- as they were doing in Bombay. Mr. Soobiah at once thought of making a purchase of some desirable property and H. P. B. remarked: "It's easier said than done." After reaching Madras, in the bungalow of Sir T. Mahadev Rao where the Founders were put up, the question of the transfer of the Headquarters from Bombay to Madras was discussed informally in the presence of a few members and friends. Next day enquiries were made and it was found that our present site was for sale. On May 31, 1882, H. P. B., Col.

*The details are kindly given by Mr. G. Soobiah Chetty, our good Superintendent, who had a great hand in the purchase of Adyar.

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Olcott, Mr. Soobiah Chetty and his brother visited the plot and as Col. Olcott puts it, "We were driven to Adyar, and at first glance knew that our future home was found." H. P. B. walked around the grounds and after a thorough survey waited silently for awhile and then said: "Soobiah, Master wants this purchased." Some one was to be found who could buy, or rent the place at Rs 66|- a month. H. P. B. spoke to Mr. Soobiah's father—Judge Muttuswamy—but he did not promise, nor did he say no. The founders returned to Bombay.

Mr. P. Iyaloo Naidu offered a loan of Rs 3,500|- if Judge Muttuswamy would advance the balance. The latter hesitated and long friends of fifty years standing, they differed for the first time! The Judge retired to rest but in the thick of midnight he called out for his son and said: "I have decided to advance the necessary amount for the purchase of Adyar property." Mr. Soobiah waited for the dawn and to quote his words, "As soon as I could find a man to send for the title deeds, I wrote for them and got them before evening." After the usual lawyers' delays the sale was complete and the sale-deed registered at Saidapet on November 17, 1882—exactly seven years to the very day after the founding of the T. S.

The Founders left Bombay on December 17, and arrived in Adyar on December 19, 1882, and H. P. B. is reported to have remarked that day that she at length was in a place she could call her own.

Thus since 1882 Adyar is the home of many earnest and devoted servants of the Blessed Ones. Theosophists try to see the beauty and goodness in everything and Adyar's beauty is not hidden. I have observed all sides at all times and it is not exaggeration to say that sights I have seen are full of marvel. Seeing some of these I have understood the rationale of those strange cases of sudden conversion brought about by imposing natural scenery. If a man basking in the peace and glory of the eve that presents itself to the people of Adyar, when the sky is full of turquoise and nile green lakes, and silvery islets, and mauve, lilac and rose belts, when the air is calm and gentle and when a quiet prevails, if at such an hour he feels constrained to kneel down and pray and find himself in an exhilarating mood, it is but the natural expression, congruous and consistent with his surroundings. Go up on the high roof terrace at sunset and what do you see? The river lies motionless, reflecting sharply the clouds overhead: in the West a gorgeous wide sheet of pale orange lit up by a patchwork of indescribable tints hold for the eye of man the grandeur of the orb of day sinking low, fast and faster. The palms catching up the reflexion shine with a peculiar lustre; the casurina seem surrounded by light maroon and golden-brown auras. The greens of the fields and the trees are no more green—the hues keep changing on. Presently streams of blue or pink, perfect in symmetry, all issuing from the point where the sun had just set, throw on the vault of heaven the radiant beams of a perfect Augoeides. Wonderful sight, not often seen! And there see the shining Hesperus, sparkling gem, herald of the approaching night, and behold world after world manifesting itself to the human eye. Wait for awhile and turn eastwards and mark the rising full moon. What can be more beautiful than that? Watch the Queen of Night emerging in the statliest fashion, throwing aside one cloud veil after another, till her silvery charm stands revealed. Her rays tremble over the river and lighten the crown of the palm and gild everything around and all nature smilingly bathes in a melting gentle radiance. And if you want to see a yet more enthralling scene, wake up in the small hours of the morn—between 3 and 4—on a full moon night and come out to view the solid Adyar bridge. Gentle ripples softly shimmer on the river surface and by a little stretch of imagination one listens to strange murmurs that turn into sweet music of a Master's voice. And that solid pile of bridge, stable in perfect equipoise, robed in pearly hues, appears to have forsaken earth's troubled waters to sit in silent meditation over the crystal stream of life: and it beholds the Master's glorious aura in front, where, in harmonious vibrations of shining white tinged with the silver pearly delicate shades—violets and yellows and pinks—Luna plays with the flowing waters. The scene fascinates one and gazing with rapture one comes to think that in such a place as this and at such an unearthly hour "descending spirits have communed with man, and told

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the secrets of the world unknown."

* * * * * * * *

There are two or three things on our grounds which go to add to their beauty. On the outskirts of the palm-grove the lotus pond is an object of general admiration. Here is a picture* which will not convey to the readers of the MESSENGER the true message it is intended to! This colorless picture, however, ought to provide a field for fertile imagination and if, gentle reader, you are clairvoyant you will see the royal and sacred lotus, creamy white and pink, entwined by bright green leaves all standing erect, with their bosoms all open to the heavens singing in silence the mystery they hold. A delicate odor fills the air around, making the palm-grove more attractive. This lotus pond is indeed a lovely picture in itself.

In the same palm-grove is another object worth noting. It is Colonel Olcott's memorial statue, with round seats in front, raised on the spot where his body was cremated. This picture will give a good idea of what it represents. The tablet bears the following inscription:

Henry Steele Olcott
Colonel of the U. S. A. Army
President-Founder of the T. S.
On this spot his body was
Given back to the elements by fire
Feb. 17, 1907.
May he soon return.

In front is the already grown tender Bo-tree which in years to come will expand and who knows, our beloved President-Founder in far distant future will wend under it to meditate on the ills of human life and find the ancient way of Nirvana and reach Buddhahood? Unfortunately that tree is not visible in the picture.

But now let us go to the Blavatsky Gardens and admire the magnificent big Banyan tree, one of the few of its size in all India. It cannot be photographed wholly. The picture here shows a group under the tree, consisting of some of the students of the Blavatsky Gardens—we call them the Blavatsky batch—and they stand thus to be photographed for the edification of distant Theosophists! They are from left to right Miss Maud MacCarthy, Dr. Schrader—our learned librarian—Mr. Pranjpae—a visitor—Mrs. Godefroy, Miss Kofel, Miss Christie and Miss Fuller. The gentleman at the back was a visitor present that day. These all are beauties of Adyar, but of a different order! I hope to paint them some day! This huge Banyan served as a lecture hall on the last anniversary day of our Society, accommodating nearly a thousand people. In all its exuberance and loveliness it reminds one of the fairy bowers.

I must hastily skip over the many odd and end corners where Grace and Beauty reside often unnoticed. The avenues of palm, the walks under the casurina, the path by the river, the sight from the ruin in "Besant Grove" and many other things provide "humble happiness that endears each scene" and naturally one comes to exclaim with Colonel Olcott—Adyar is a sort of Paradise.

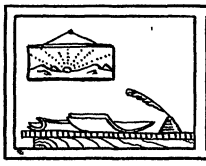
MAGIAN.

"Often the hero-god is identified with some animal, as the raven, the rabbit, the wolf or coyote, the jaguar, the toucan, etc. Possibly in these we may recognize the 'totemic animal' after which the gens was named; but in most cases the identification cannot be made.

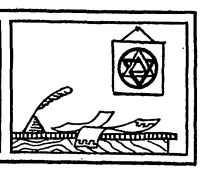
"The hero-god is usually connected with tales of a creation and a flood, or other destruction of the world. These cosmogonical and cataclysmal myths belong together, and arise from the same impulse to explain cosmic phenomena by the analogy with ordinary changes of the seasons and the day. In constant connection with them and also with the rites of religion and medicine, with the social institutions and the calendar, with the plans of edifices and the arrangement of gens and phratries, in fact, with all the apparatus of life, was a respect for the sacred number. It is strange how constantly this presents itself throughout American life, and is, in fact, the key to many of its forms. The Sacred number is Four, and its origin is from the four cardinal points. These were the guides to the native in his wanderings, and, as identified with the winds, were the deities who brought about the change of the seasons and the phenomena of the weather. They were represented by the symbols of the cross, whose four arms we see portrayed on the altar tablet of Palenque, on the robes of the Mexican priests, in the hieroglyphs of the Algonkins, and in countless connections."

*The illustrations could not be reproduced in this number of Messenger.

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Correspondence



LONDON LETTER.

June has gone, having pre-eminently distinguished itself by an exhibition of wet and gloomy weather without parallel for many years. This, however, has not affected us Theosophists much, for the Light of the Divine Wisdom has never shone more brightly or been more eagerly appreciated than during the dismal month that has just gone by. Our President's lectures have been, as ever, very largely attended. The seating capacity of our English halls has been taxed to the utmost by the crowds of truth-seekers thirsting for the Water of Life that has been so freely poured through that wide channel. The lectures have been reported in full weekly by that progressive organ, "The Christian Commonwealth," thus bringing them into the reach of thousands who otherwise would never have known of them.

A commission which has excited a good deal of interest for some months was that which was formed by the "Daily Mail" for the purposes of investigating the truth about "Spirit-photography." The commission consisted of spiritualists and photographic experts. Amongst the former was Mr. A. P. Sinnett, who, though now no longer a member of the Theosophical Society, is still actively engaged in occult study. The photographic experts were somewhat suspicious gentlemen, and of course insisted on conditions which were by no means favorable for the production of the phenomena that were required. Mr. Sinnett then tried to induce the photographic experts to make themselves acquainted with the conditions under which alone such photographs might be produced, remarking in his characteristic way, that it was not for the photographer to sit in judgment upon a case to be presented to them, but simply that the spiritualists should put their superior knowledge in the matter before them, in order that their studies might be guided into the most profitable channels. The knights of the camera, however, did not wish to bother themselves with any preliminary study. All they wanted was that the spirit-photos should be made under their conditions. Nature, however, has a tiresome habit of caring very little for peoples' fads and fancies, and as the conditions were almost hopeless the result was also meagre. This caused a somewhat strained feeling, especially as the photographers explained away any results by saying they could easily have been faked. Further meetings for the sake of experiment were difficult, and after some months of fruitless effort to get the commission together for further experiments, the matter was dropped, and the "Daily Mail" finally published a leading article, stating that no satisfactory results had accrued and that therefore spirit-photography was a delusion and a lie, and that now the matter was once and for all settled. So much for the strict test conditions imposed by these pseudo-scientific photographers! In this connection, there is an amusing story of a young man, who, some sixty or seventy years ago, when photography was first invented, went to China. During his journeys in the land of Cathay, he was staying at the palace of the Governor of the Province of Canton. That worthy official was a liberal-minded, though skeptical man, interested in western inventions, and his curiosity was much excited by the wonderful black box, which, as he put it, in his quaint English, "took pictures by sunlight." Not having heard of this before, he was somewhat skeptical, especially, as the making of the pictures was full of mystery. He noted that the young Englishman put a black cloth over the box when taking his photos, and then shut himself up in a dark room where no ray of light was allowed to enter. Everything was done in the dark, the whole business was shrouded in mystery. He came to the conclusion that the young man might be a swindler, so in the experiments made before him,

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he insisted on laying down the strictest test conditions. Those conditions were that everything should be done in broad daylight in his presence, that he should be shown the plates, and after the picture had been taken, they were to be again exposed to view in order that he might be quite certain that no picture had been substituted in their place. It was entirely in vain that the young man explained that the making of photos was quite impossible under such conditions, and tried to show him why dark rooms and black clothes were necessary. The mandarin, however, shook his head, remarking that he was not so simple as to be taken in like this, and he had come to the obvious conclusion that the photographer, by his failure, had shown that he was not only a fool but a knave as well.

This is precisely what has happened in London in connection with this spirit photography commission. The photographic experts were determined not to be taken in, but in this case their laudable zeal outran their discretion. Until investigations into the claims of occultism can rid themselves of the idea that occult students are necessarily swindlers and fakers, and are palpitating wih anxiety to deceive everybody into believing their claims, little good will come of subjecting investigations. The enormous publicity given this by the Daily Mail, with its circulation of nearly two millions, cannot but do harm for the mere discussion of such a subject and the investigation, poor as it was into its possibilities, must at least broaden the public mind and help it one step on the way out of the somewhat stuffy and self-satisfied groove in which it habitually runs.

Preparations for Convention are already in hand and some members have arrived for it. After Convention a summer school is to be held, and after the Summer School, our President goes north to attend the annual meeting of the Northern Federation at Harrogate. The lodges everywhere are showing signs of unusual activity, preparing themselves for the outpouring of life from the Masters which marks the opening of a more favorable cycle. —H. O. Wolfe-Murray.

July, 1909.

With the end of July comes the parting of the ways, and many a Theosophist shuts up his Secret Doctrine and Pedigree of Man to exchange them for the healthful and beneficent influences of field, heath and stream. We learn from Nature that which no book can tell us, and no one can grudge the hard-worked officials of the British Section, after their very active life during the President's stay, the rest they so thoroughly deserve.

An experiment has just been tried by our members, which turned out so successfully that there is now some possibility of its becoming a theosophical institution. I refer to the Summer School. The idea of a summer school was really originated by the followers of that distinguished cleric, the Rev. W. Gampbell, widely known and respected by the public as the leader of the "New Theology" movement. Students decide upon some suitable country place with a hotel, which is generally hired for the occasion, where they can have quiet and privacy, and where as many as possible congregate to hear the lectures and discussions which form the work of the school. It is something like an annual convention, without its formality, and it generally lasts a week.

Our Mr. Dunlop, well-known, I believe, to many readers of "Messenger," saw no reason why Theosophists should not take up this excellent summer institution. He set to work, selected a hotel situated at the foot of some low but beautifully wooded hills in Norfolk. Some forty or fifty members profited by the opportunity and started the "Summer School" off on its career. Mornings and evenings were devoted to lectures and discussions, the afternoons being left free for rambles through the beautiful surroundings of the hotel.

Needless to say, the result of so many varying temperaments spending a week together was fruitful in the extreme, and a series of most fascinating lectures and discussions was the outcome of the plan.

Principal among the lecturers was Mr. Lazenby, of Toronto University, a man of great originality and ability, who truly brought to this hoary land a whiff from the prairies of the New World. Very interesting, too, were

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the discussions following Mr. Ransom's review of our President's series of lectures at St. James' Hall.

Great prominence was also given to music, the company being fortunate enough to possess some excellent musicians amongst them. Music invariably started off the studies, and one was struck by the similarity to the life led by the Pythogoreans of old in Crotona. They started their day with bathing and meditation. In the morning study was attended to, Pythagoras invariably making use of music to get his pupils' minds into an attitude which would the better help them to assimilate his teachings. In the afternoon, the disciples went for walks or practiced gymnastics. After the evening meal came music and meditation once more.

No one who went to the Summer School will fail to go next year, and I am sure that our American brethren, with the initiative and energy which is characteristic of their race, will, if they take up the Summer School idea, make it a great success. Next year, we hope to get a hundred members to come.

Interest in Co-Masonry is increasing rapidly amongst members. Several lodges have been hard at work of late receiving and instructing new-comers, many of whom were departing all over Europe to found, in their own countries, a new lodge.

This movement will undoubtedly see an enormous increase during the next few years, for a Mighty Master of the Wisdom stands behind it, and the consciousness of this knowledge on the mind of its initiates gives them a power to achieve which is not to be measured with the ordinary unenlightened enthusiasm of the profane.

The Grand Lodge of Scotland has shown a friendly interest in our proceedings, though for the present, the English Constitution holds somewhat aloof. We are expecting soon a formal pronunciamento with regard to Co-Masonry from the Grand Lodge of Scotland, and everything points to it being a favorable one.

Before this letter reaches Chicago, Mrs. Besant will have already reached American soil, and you will be hearing from her lips the words of Wisdom which we have lately had the privilege of hearing.

We hope to hear full reports of her doings in your most admirable sectional organ. "Messenger," by the way, is very highly appreciated over here, and nothing but praise for it is heard on every side. H. O. Wolfe-Murray.

CHICAGO LETTER.

Mrs. Besant's arrival in New York was heralded by the newspapers with the sounding of all kinds of trumpets. Her great reputaion and her highly successful tour of England, had prepared the way. Our New York members had energetically encountered the many difficulties of preparing the field in that city, and an audience of fair proportions met her on the single New York lecture night of this part of her tour.

In Syracuse and Rochester the preparations and audiences were satisfactory. At Buffalo a large hall had been engaged and extensive advertising done. An audience of about two thousand people had gathered to hear a free lecture, the ordinances of the city forbidding paid lectures on Sunday, when, without warning and almost without our people knowing that such a thing might occur, the hall was refused and a neighboring smaller one hastily obtained. Nevertheless a strong lecture was given and great enthusiasm aroused. The people of Buffalo strongly sympathized with the Theosophists in the affair.

At both Detroit and Grand Rapids successful lectures were given to enthusiastic audiences.

Favorable conditions were by no means present in Chicago, the heat of midsummer having driven the well-to-do from the city. Nevertheless a large and intelligent audience was present and a lecture on Theosophy, Its Meaning and Value, given with great power.

Our western brothers and those of the coast are highly enthusiastic over the visit of the President and are planning for great lectures and enthusiastic audiences.

The personality of Mrs. Besant has changed but little since her last visit except that she is more peaceful in mien, and especially more youthful in appearance. The brightness of the eyes and the freshness of the skin are remarkable in one of her years. The body would seem to be one that could well be used for many years. And this is well—for we sorely need her in the great work.

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Notes

An application for a new lodge to be located at Roxbury, Massachusetts, has been filed.

A thousand copies of Mr. Leadbeater's work, "An Outline of Theosophy," have been disposed of in about twelve months. Another re-print of one thousand copies is now upon the press.

The Convention of the American Section of the Theosophical Society will be held in Assembly Hall, Northwestern University Building, 87 Lake Street, Chicago, September 19, 1909, at 9:30 a. m.

Committees to look after the reception of delegates to convention and visiting theosophists will be named. Members visiting Chicago can have rooms at hotels or boarding-houses reserved for them by writing to Mr. A. B. Grossman, 4935 Vincennes avenue, Chicago. He may be reached by Telephone Drexel 7868.

All members will see the desirability of utilizing the impetus given by Mrs. Besant to the movement in the American Section to press forward the work in their different localities and lodges. The officers of the various organizations will be sure, of course, to make immediate preparations for active campaigns looking to the formation of study classes and centers of activity in their vicinity.

Mrs. Besant will lecture in Chicago at 8:15 p. m. as follows:

September 17—Signs of the Closing Age.

September 19—Signs of the Opening Age.

September 20—The Coming Race and the Coming Christ.

Tickets may be reserved by sending requests to that effect with drafts or money orders to Orchestra Hall. Prices of seats, $1.00, 75c, 50c, 25c.

It is said that Col. Leroy T. Stewart, recently appointed Chief of Police in Chicago, a gentleman of strong character and information, is a theosophist, although not a member of our society.

Following the public lectures of Mrs. Besant in Chicago, Mr. Jinarajadasa will lecture on Theosophic subjects in Assembly Hall, Tuesday and Thursday evenings and Sunday afternoons until January 1.

Mr. W. J. John, General Secretary of the Australian Section, writes as follows: "We find our premises everything we could desire. We have now a beautiful hall right in the center of the city with seating space for 350 with everything around to please the eye and perfect seclusion from the city noises."

The programme for the various activities connected with *Convention Week begins September* 19 at ten o'clock a. m. in Assembly Hall. Mrs. Besant will be in the city at that time and her work, of course, will be the center of interest for all. It is hoped that a large attendance of members of the Section will occur, as many interesting activities have been planned.

Owing to the occurrence of a very favorable opportunity to organize branches in Ireland, Mrs. Besant will sail from New York on October 2, a week earlier than the date for which plans were originally made. She has re-arranged the engagements for that part of the tour which succeeds convention as follows:

Cleveland, September 22.

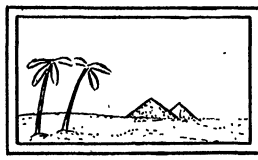
Washington, September 24 and 25.

Boston, September 27 and 28.

New York, September 29 and Oct. 1.

Brooklyn, September 30.

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The Field



A RESUME.

Since the beginning of this year Chicago Branch has added twenty-seven new names to its membership roll, while fifteen have had to be taken off. Two of the new members had been members-at-large. Of the fifteen, there were six that helped to form the nuclei for two new lodges, the Central and the Kenwood, while four became members-at-large. Thus there is an actual loss of only five members and a total increase to our movement of twenty members through the instrumentality of the Chicago Branch. This looks as though Theosophic interest in Chicago were being stirred into activity again.

Much of this renewed life is due to the lecture courses that were given this spring by Mr. Jinarajadasa under the auspices of Chicago Branch. These courses were launched before the public eye and managed ably throughout by Mr. Alling, our president. His venture in the rental of the Whitney Opera House for the Sunday afternoon lectures and of Recital Hall in the Auditorium building for the Thursday evening course seemed venturesome indeed so far as the financial obligations were concerned, but the net proceeds of $40.63 justified the somewhat sanguine nature of our president. The above amount was tendered to Mr. Jinarajadasa who promptly turned it over to the General Secretary for the Propaganda Fund.

Two effective methods of propaganda employed during the lecture courses were the free distribution of "Messengers" at the lectures and the sale of Theosophic books and pamphlets at tables within the entrance of the halls before and after the lectures. The financial gain to the Theosophic Book Concern was not startlingly large and the work entailed upon the Committee in charge was considerable, but who can measure the more subtle gain to our movement by this spread of Theosophic ideas through the medium of our literature? All one can say is: "It was worth while."

As for the lectures themselves they were most gratifying. The interest which they aroused in the public, especially the Sunday lectures, judging by the audience which comfortably filled the Opera House each succeeding Sunday, reminded one of Mr. Leadbeater's sojourn here several winters ago. A musical number at the opening and close of each Sunday's program added to the general attractiveness of the whole. The following outline of the lectures delivered by Mr. Jinarajadasa speaks for itself.

Sunday Public Lectures.

April 11—The Christ of the Christian Theosophist.
April 18—How We Remmember Our Past Lives.
April 25—Psychism, Eastern and Western.
May 2—The Law of Renunciation.
May 9—What Thoughts Look Like. (stereopticon.)
May 16—Man As Seen By Clairvoyance. (stereopticon.)

Thursday Public Lectures.

April 15—"Ye Are Gods."
April 22—By-paths in Psychology.
April 29—Karma—The Law of Adjustment.
May 6—Theosophic Thought in Plato.
May 13—Theosophy and Modern Social Problems.
May 20—Twentieh Century Religion.

(All of these lectures were free except those of May 9 and 16, to which an admission of fifty cents was charged.)

Lectures to Members Only.

April 14—The Unfolding of Consciousness.
April 21—Theosophic Thought in Richard Wagner.
April 28—Theosophic Thought in Dante.
May 5—Mysticism and its Phases.
May 12—Behind the Scenes of the Evolutionary Drama.
May 19—Theosophist and the Occultist.

(These lectures were delivered at the rooms of the Chicago branch on Wednesday evenings.)

Julia K. Sommer.

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Chicago Lodge.—The Reference Library contains at present 160 volumes—20 being added during the year, consisting of bound volumes of The Theosophist, The Golden Chain, The Vahan, The Theosophical Review, The Central Hindu College Magazine, The Theosophic Messenger, The American Theosophist, The Gleaner, Prasnottara, Theosophy in India, and The Lotus Journal.

The Circulating Library contains 396 volumes, 2 added during the year. Members have used Library freely during the year, about 50 books taken out each month as against 45 last year.

The reading table has been kept well supplied with all the leading Theosophical Magazines.—J. C. Myers.

Since the last report from Boston Lodge T. S. our annual business meeting has been held, every officer receiving a unanimous re-election to office. Executive board as follows: Mr. C. G. B. Knauff, president; Mrs. O. M. Moore, vice president; Mrs. Bessie Jewett, secretary; Mrs. M. L. Porter, treasurer; Mrs. Emma Nerrcomb, librarian; executive committee, Mr. A. I. Campbell, Mrs. Luella Hastings and Mrs. Florestine Parrish.

Twelve new members were admitted to lodge during year and two members reinstated.

Our public Sunday evening meetings were carried on to the end of the year without a noticeable increase in attendance at these and the Wednesday evening lodge meetings. Our last book of study at these lodge meetings and the one with which we begin our lodge work in September being "Thought Power, Its Culture and Control."

Our library now contains over eighty volumes in circulation, even during the vacation months, as our lodge and public meeting room is "Theosophical Hall," home of the "Boston Theosophical Book Concern," with reading room combined. We now have in our library "The Theosophist" for 1908 and 1909.

One member of Boston Lodge carried on active work through part of the winter in Reno, Nevada. Mr. and Mrs. L. W. Rogers, with Mr. Stanley (on their way to Califonia) were her guests and in her parlor Mr. Rogers presented "Ancient Wisdom" to about twenty people. After his departure a weekly class was held and Mr. Rogers returned the latter part of May to give four public lectures.

Our "White Lotus Day" program this year was kept as the true service and open channel which Madame Blavatsky ordained it to be. Members were requested to prepare in silence for the service at five o'clock. As the members after this preparation entered the lodge room, where loving floral offerings draped the pictures of our teachers central of which was that of H. P. B., the door-keeper asked each member "What is your quest?" and the answer was given: "The service of the Holy Ones and of Humanity."

At present writing plans are being carried forward by a general committee composed of representatives from all Boston lodges for a right royal welcome to our national president, Mrs. Besant, whom it is to be our great privilege to have again with us.—Bessie Jewett, Sec'y.

Monday, August 9, was the Banner Day for Detroit Theosophists. Mrs. Besant and party, coming from Buffalo, via Michigan Central railroad, arrived in Detroit at 1:30 p. m. A large number of the members of the Society crossed the Detroit River and met the party at Windsor. Representatives of Vivelius and Detroit Lodges, Theosophists from Cleveland, Ohio, and Akron, Ohio, Flint and Port Huron, Mich., and a reporter from the Detroit Journal took advantage of the time it takes for the big car ferry to cross the river, to make or renew their acquaintance with our illustrious leader. Mrs. Helen B. Young, president of Vivelius Lodge; was the first to extend greetings to Mrs. Besant, and each in turn was presented and given the kindly smile and hand clasp of our most worthy President. Arriving in Detroit, all were conveyed in taxicabs to the Tuller Hotel.

At 3:30 p. m., the time set for an address to members of the Theosophical Society only, a large number had gathered, many from long distances. Mrs. Besant gave an hour's talk, which was listened to with rapt attention. The services of a photographer had been secured, and immediately after the address every one took position on the steps of the Church of Our Father, adjoining the Tuller Hotel, and a fine photograph was obtained, Mrs. Besant

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being the central figure, Mrs. Young on her right and Mr. Warrington on her left.

Although Detroit is not as much of a Theosophical center as it ought to be for its size, only boasting of about fifty active members, yet an hour before the lecture was to begin the lobby of the church in which the lecture was given was crowded, and by the time Mrs. Besant appeared, standing room was at a premium in the auditorium, and the galleries were well filled by an intelligent and appreciative audience. The topic of the lecture was "Life Here and Life Hereafter." In spite of the intense heat the audience was held spellbound as they listened to the eloquent appeals of the gifted speaker, to higher thinking and nobler living. This lecture was a revelation to many who knew not what Theosophy stands for, and will mark an epoch in the life of many a Theosophist, as well as many intelligent and thoughtful men and women who had the good fortune to hear her.

To Mrs. Helen B. Young, President of Vivelius Lodge, belongs the credit of the work incidental to the lecture. Her tireless efforts and unbounded enthusiasm solved all problems and were the inspiration of every member. The local Branches are indebted to the press for the able editorials and general press notices which they so kindly gave to Mrs. Besant and her lecture.—Mrs. L. F. Dick.

Colorado Branch has at present twenty-nine members, having lost during the past year two by demit, but gained one by reinstatement and ten by initiation. These last were the result of Mr. Jinarajadasa's visit, coming into the Society through a study-class.

The library consists of only twenty-five books, but the Branch intends to enlarge it during the coming year.

Study classes begin in the fall. There will be the beginners' class outside of the Society, the Ancient Wisdom class, the first inside the Society, and the Branch class for older students. We have four delegates, all expecting to be at Convention. Before that time Mrs. Besant visits us and Mrs. McGovern afterwards, thus we hope to have a good start for the year's work.

During the year ten new members were added to the lodge. None were lost. The interest in Theosophy was quickened by visits from two of our field workers, Mr. Jinarajadasa and Mr. Cooper. The public lectures given by them were well attended. The regular weekly meetings held on Thursday night continue to interest the public. On the last Friday in each month a lecture is given to ladies. After the lecture refreshments are served and a social time enjoyed.

We are sending out one hundred Messengers each month. One hundred extra copies of the June number were sent to Masons of this city. Several public libraries have been supplied with copies of "An Outline of Theosophy" and the "Primer," "Messenger" being also sent to their reading tables.

The name of the Lodge was changed from Freeport Branch to Freeport Lodge T. S. —Alma Kunz.

The Branch has struggled to keep together under the conflict that has been going on. Several members have withdrawn, one new one added. There are now twelve members in good standing.

The Branch has a small library of the standard books and keeps copies in the city library. It takes one of the leading magazines, "The Theosophist," at the present time.

The branch secured Mr. Jinarajadasa for a short course of lectures in April and since that time has had a study class for non-members. The branch itself has met every week for the study of "The Pedigree of Man."—A. E. Stephenson, Sec'y.

Public activities in Louisville were started by a visit from Mr. Elliot Holbrook on March 29, 1908. Since that time we have had some sort of a public meeting each Sunday night, with an average attendance of twenty-two; five members, seventeen visitors. These figures do not include the original meeting of March 29, 1908, at which seventy-five were present, nor any of the meetings during the visit of Mr. Jinarajadasa from October 24 to November 1, 1908 inclusive. Only nineteen were present at the reception on October 24. There were six public meetings attended by a total of 1,168 persons, an average of 194 each.

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We have also conducted a study class each Wednesday evening at the residence of our president, using Mrs. Besant's Thought Power as our text bok., ,{ .

The interest in all meetings has greatly increased and several of the members of the study class are contemplating joining the Branch.

One interesting feature of our work is the fact that all our music and not a little help along other lines are voluntary contributions from non-members.

At present we have with us Mrs. N. A. Courtright, for some years a worker in India.

We have no regular Branch library, but all members have put into circulation whatever books were in their private libraries. This has made it possible for us to supply visitors and enquirers with literature of any grade they wished. In addition to this we have always on hand a good supply of Messengers and Primers.

None of our meetings are closed at any time and as the time for Mrs. Besant's visit draws nearer the interest deepens perceptibly.

Financially, we have been able to meet all obligations.

Newspapers are friendly, publishing our notices regularly, without charge.

On the whole, we feel that we shall be able to provide a suitable channel for the Masters to use ever more and more.—Margaret F. Chase, Sec'y.

The Montreal Lodge has not, unfortunately, added to its numbers during the past year. One member has left the city, and another resigned to join the parent lodge.

We continued our monthly public meetings during the Autumn and Winter months, but do not find that Theosophy is taking hold of the people, and attendances have been small. We hope to have one of our public lecturers to give a course, which will, we trust, stir up some interest in this city, and add to our numbers.

The H. P. B. Training Class formed last year was discontinued during the summer, to be resumed in October. A Saturday evening class for devotional study was started early in the year, in which we have taken up Dr. Steiner's book, the "Way of Initiation," and this is proving very helpful.

The library is still small, only two books having been added to it this year.—Grace I. Watson.

The Norfolk Lodge T. S.—One member was dropped during the year. Total membership, ten.

Our activities consisted of weekly meetings held at the Lodge rooms and advertised in the leading papers among the church notices.

Book studied during the year: "Man and His Bodies," the regular study being occasionally put aside in order to read specially interesting articles from the "Theosophist." The method found most helpful consists in reading from the book and stopping for discussion after each paragraph, all members taking part in the discussion. Visitors are welcome at our meetings and often outnumber the members themselves. One of our members gave, during the year, well-appreciated lectures before audiences averaging about 150. Subjects: The Truth of Reincarnation Based on Scriptural Authority, Karma, Are the Dead Alive?

There is no lodge library, but the books of the President and Secretary are freely circulated.—Marie Poutz, Sec'y.

The San Diego Branch announces the passing out of the physical body of Judge Sidney Thomas. Judge Thomas will be remembered best by the older members of the Society, having been an active member during its earlier days. He was present at the notable convention of —— when Mrs. Besant delivered her message from H. P. B., besides being identified with other of the interesting and now historical meetings of the early days.

At the time of the secession of Mr. Judge he was president of the San Diego Branch, then a branch numbering more than fifty members. He was absent in Washington, D. C., attending Congress, and when he returned he found nothing but a memory of the organization of which he had been president, even his family and private T. S. library having passed with the tide of the hour. He could never be influenced to depart from his loyalty to the original Society. After the last mem-

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ber of his family circle had passed from the physical plane he again began active work in the San Diego Branch, being its president since 1906, until the annual meeting of the current year when, owing to failing health, he was elected president emeritus.

When Mrs. Besant was in San Diego in 1897 she was his guest and he was anticipating with pleasure her approaching visit and his meeting with her again.—Effie B. Alexander, Sec. S. D. Lodge.

Santa Rosa T. S. holds regular Sunday meetings, monthly business meetings, weekly inquiry and study classes and Lotus Circle. During the year one new member was added and one demitted. Propaganda work is confined to individual efforts of the members, distribution of literature, donations to libraries, etc. Nine subscriptions to the "Theosophist" went out from this lodge. The library is not large, but it is re-enforced by a fairly complete library owned by some of the members. This year an investment was made in a good supply of the manuals and other inexpensive books to be kept on sale. White Lotus Day was again publicly commemorated, the rooms being tastefully decorated by the members with the help of the Lotus Circle. This lodge had a small amount of cash on hand, husbanded with a view to Mrs. Besant's visit, which, since she did not visit Santa Rosa, was divided to help defray the expenses of her tour where it was deemed most necessary. We endeavor to invite some of the unseen Greater Ones by maintaining an atmosphere of peace and harmony as much as we are able.—P. van der Linden, Sec'y.

PROPOSED T. S. ORDER OF SERVICE ENTITLED "THE BROTHERHOOD OF LIFE," T. S. O. S.

Realizing that there exists on the higher planes of Nature not merely a brotherhood of man, but the far larger brotherhood of life which comprises all that lives, this Order of Service determines to make this great truth, so far as possible, a practical reality in daily life.

Hence its declared objects are:

1. To promote the correct understanding of man's relations and duties to the various kingdoms of Nature, both super- and sub-human, and especially to animals, seeing that in his dealings with these younger brothers so much ignorance, prejudice, and cruelty exist.

2. To avoid, whenever possible, all destruction of life, even the life of the minutest creature which, as well as man, possesses the God-given right to live and be happy. Furthermore, to vigorously discountenance, both by example and precept, the barbarities inflicted upon animals in

(a) killing for food;
(b) killing for personal adornment or use;
(c) sport;
(d) vivisection.

3. To endeavor to bring about the normal state of affairs so that, once again, love, confidence, and mutual help shall reign supreme between man and the animals.

Every member of this Order of Service is required to be a strict vegetarian, for it is both a farce and a living lie to preach brotherhood, and straightway condone the murder of animals for food. Furthermore, he is expected to abstain, so far as possible, from wearing any clothing made by killing animals, e. g. furs, silk, and the like, substituting the greatly diversified linen variety of fabrics. Wool is allowable, seeing that the lamb in the warm weather will gladly give up part of its coat for man. But, in this case, care should be taken to ensure that the wool is taken from the living, and not from the dead and slaughtered animal. The ingenuity of members may advantageously be exercised in devising materials to supplant such articles as leather, shoes and gloves, the bristles of hair- and tooth-brushes, bone handles, etc., now made from slaughtered animals, and much scope is open to the commercially inclined to manufacture and place on the market such serviceable objects produced from vegetable and mineral substances.

Any suggestions that may help this proposed undertaking, and the names and addresses of all interested in its welfare will be gladly received by Bruce Gordon Kingsley, 1740 Hobart Boulevard, Los Angeles, Cal.

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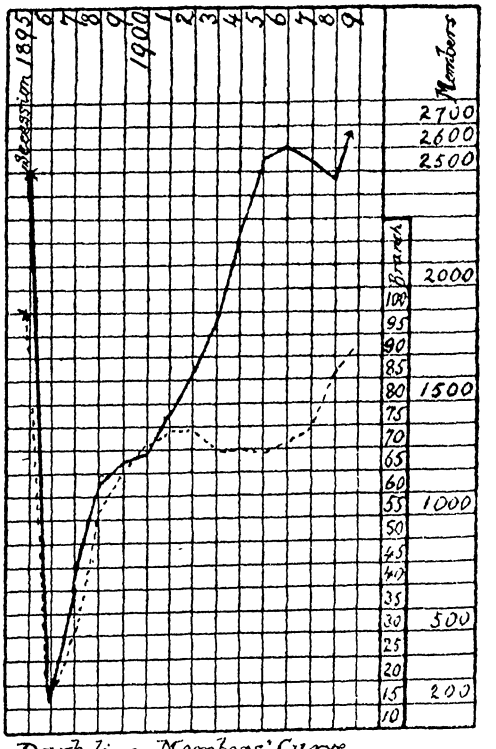
THE GROWTH OF THE AMERICAN SECTION, T. S.

The present strength of the American Section cannot but be gratifying to every theosophical worker. Statistics may be dry, but they are instructive. Below is given in tabular form the growth of the Section from 1895. In April of that year the Section consisted of 2,400 members in 102 Branches. The Section owned a large house in New York as its headquarters, and the literary output was large. The enthusiasm was great among members for the work of propaganda and the Section was not crippled for want of funds. Then took place the secession led by W. Q. Judge, Vice-President of the Society. Only 280 members in fourteen branches stood by the Parent Society, and refused to secede. All the others followed Mr. Judge, who founded an independent organization called "The Theosophical Society in America." The vicissitudes of the seceding members, how since then they have broken up into not less than four separate organizations, how but a few of them are now working for Theosophy, and how some rejoined the Parent Society, make an instructive story; but more noteworthy is how the crippled American Section, with its depleted membership, has shown its innate vigor and recovered from the blow. This growth is largely due to the undaunted energy and sacrificing labor of Mr. Alexander Fullerton, General Secretary from 1895 to 1907.

The statistics are taken from Convention reports. Those for the year 1909 have been calculated only to the end of July, and have been furnished for this article by the General Secretary.

The chart gives us the statistics in a graphic form. We note first how the members' and branch-curves drop violently in 1895; this was at the time of the secession. The members' curve steadily rises till 1908, when it drops a little; this was due to the disturbances in the Society during 1907-08. But the curve rises again and now is rising rapidly.

The largest membership in the Section was 2,637, about November, 1905, though by the following September it dropped again to 2,607. At the end of July of this current year the membership was past 2,660, that is, higher than



Year	Branches formed	Branches dissolved	Total No. of existing branches	Members on rolls
1896	1		15	281
1897	19	2	32	703
1898	31	6	58	1035
1899	13	5	66	1248
1900	11	6	71	1286
1901	8	5	74	1455
1902	11	11	74	1629
1903	2	4	70	1857
1904	10	10	70	2209
1905	4	5	69	2550
1906	4	2	72	2607
1907	5	3	74	2559
1908	15	4	85	2479
1909	9	2	92	2660

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ever before. Each year about 300 are lost by death and non-payment of dues; allowing for these losses of this year, the Section stands today with the largest membership in its history.

One other fact is noteworthy. Looking at the diagram, it will be noted how, from 1900 to 1907, the branch curve fluctuates within narrow limits: 71, 74, 74, 70, 70, 69, 72 and 74 are the numbers of branches. Yet during these years the members' curve steadily rises. Now the number of members-at-large has remained in the three hundreds without much fluctuation; hence the conclusion is that between 1900 and 1907 individual branches were becoming stronger in branch membership, while the propaganda work was not being affected by creating new centers of activity.

Before the secession the number of branches was 102, and yet there were only 2,400 members. Though the average in a branch was not large, a great deal of work was done, and undoubtedly we have yet to come up to the amount of propaganda work then achieved. All things considered, every new branch is a new center of propaganda, and in some ways more effective than if the membership forming it were to join an existing branch. Since the work for Theosophy can best be performed in this country by making as many efficient centers as possible, then during the years 1900-1907 that work was practically at a standstill. Eighteen more branches today shows that we are once again doing the work adequately.

We have yet to come to the 102 branches at the time of secession; but we soon shall, and it will be a happy day for Mr. Fullerton then to compare the stormy days of 1895 with his labors since and the result of that organization which he boldly proclaimed to be the direct channel of the Masters of Wisdom. C. J.

KUNDALINI.

(From a letter to a correspondent, by Mr. C. W. Leadbeater.)

With regard to the kundalini, I can only tell you what happened to myself. In the earlier part of my residence in India I made no effort in that direction—not indeed knowing very much about it, and having the opinion that, in order to do anything with it, it was necessary to be born with a specially psychic body, which I did not possess. But one day one of the Masters made a suggestion to me with regard to a certain kind of meditation which would evoke this force. Naturally I at once put the suggestion into practice, and in course of time was successful. I have no doubt however that he watched the experiment, and would have checked me if it had become dangerous. I am told that there are Indian yogis who teach this to their pupils, of course keeping them under careful supervision during the process. But I do not myself know of any such, nor should I have confidence in them unless they were specially recommended by someone whom I knew to be possessed of real knowledge.

You ask me what I should do if I were in your position. I should do again exactly what I did when I was in that position; I should throw myself into theosophical work and wait until I received a definite command from some Master who would undertake to superintend my psychic development, continuing of course all the ordinary exercises of meditation that were known to me. I should not care in the least whether such development came in this incarnation or in the next, regarding the matter from the point of view of the ego and not of the personality, and feeling absolutely certain that the Masters are always watching for those whom they can help, that it is entirely impossible for any one to be overlooked, and that they will unquestionably give their directions when they think that the right time has come. I know this will not altogether satisfy your energetic nature, but you asked me what I should do!

I have never heard that there is any sort of age limit with regard to the development, and I do not see that age should make any difference, so long as we have perfect health.

"What, it will be questioned, when the sun rises do you not see a round disc of fire, something like a guinea? Oh, no, no! I see an innumerable company of the heavenly host crying: 'Holy, Holy, Holy, is the Lord God Almighty.'"

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Book Reviews

Is Shakespeare Dead? by Mark Twain. Harper & Brothers, New York. Price, $1.25.

Mark Twain has here written a readable, humorous essay on the Shakespeare-Bacon controversy in which, in his own way, he has presented some of the arguments in favor of the Baconian origin of the Shakespeare plays with great force. This thesis is growing stronger each year. In the end Theosophists will find themselves justified in their belief that the wise Bacon was their real author.

Mark Twain is almost always interested, sometimes instructive. In this book he is graceful and readable. In Huckelberry Finn and Tom Sawyer he was great. Then he got out-of-doors and for a time roved like Homer in the free air and felt the rain and the wind, knew the woods, the flowers, and felt the swift flowing water under the raft! Go back once more for us, Mr. Twain, to that life!

The Spell of Italy, by Caroline Atwater Mason. L. C. Page & Co., Boston.

The author has tried in her own way to present to her readers some conditions of her own making to enable them to realize the charm of Italy. With the excellent aid of her publishers a pretty book has been presented, with maps and pictures, while a personal touch is given the text which in the main describes scenes from the travels of the writer and her friends.

The whole civilized world has its forms of unity of thought, has its playgrounds, its lands of art, its scenes of historic interest. Italy has for the whole world the place of art-land of the past. But she has also the other interests for us too. Her shores are the goal of the art-lovers of all lands, the antiquarians, the students of history. It is well, indeed, that there should be such for the world's good.

The doctrine of re-incarnation explains the extraordinary interest some people, far more than others, find in certain countries. In some cases previous lives spent in the country may have given strong attachments to the land, tendencies to this method or that way of living more or less like the ways of the country.

Those who have made great progress along the path tell us that they are able to recognize the genius of a place, to feel the influence which is exerted by the deva presiding over the land upon the visitor as something definitely intended. This is because the deva has a definite work to perform, some duty ever before him which it is the dharma of the nation to fulfil in the family of nations.

It is no doubt the purpose that Italy, in these days of her political weakness, shall make compensation for her shortcomings in some of these associative activities by playing the beautiful, almost passive, role that is now hers.

Such books as that of Mrs. Mason will do much to aid in giving those impressions of beauty, charm and harmony which are so important a part of Italy's inner life. One who has failed to grasp something of the feeling of the many and beautiful purposes of the lives of the nations has been unfortunate indeed.

At home forty years ago few would admit that they had any belief in Astrology. One who talked about "planetary influences," "signs" and "houses" was a visionary, out of tune with practical life, and was often considered "queer" by his neighbors. An astrologer was a relic of by-gone superstition, getting his living by practicing on the credulity of the ignorant. Now, however, a Western man is willing to be convinced. He has reached a stage where he thinks that, after all, there may be "something in it."

In India astrology does not wait for recognition among the fads and cults of modern times. It came down in good company from hoary antiquity and has always held an honored place in the minds of the people. The influence of heavenly bodies upon human des-

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tiny is not for a moment doubted. Almost every Indian child has its horoscope cast. The spirits of the stars are pouring forth their influences on rich and poor. What has been earned in previous births will be paid in wealth or poverty, happiness or misery, in accordance with the karmic deserts of the Jiva.

Existing as tendencies only, the influences indicated in the horoscope may sometimes be counteracted, the impending misfortune may perhaps be averted. The prarabdha karma, however, limits the expression to certain definite objects, times and places. Astrology with the Hindu is not fatalism, it is karmic law in astronomical symbology.

The family gurn usually casts the horoscope. He must know not only the day and hour, but even the minute of birth. He has certain definite tables and rules to guide him in making out the nativity of the child. By rule, also, he finds the mantra appropriate to the subject. Better qualified professional astrologers are consulted by those requiring a more elaborate horoscope. Judging from what one hears, wonderful skill is possessed by some of these people in forecasting events.

When a boy or girl is to be married, negotiations are begun with the family of the one selected. The horoscopes of the two are carefully examined and compared. Certain positions of the luminaries show mutual compatibility, physical, emotional and mental. When the influences seem inharmonious, the negotiations are usually broken off. If early widowhood is indicated, the girl will be married off with difficulty. The horoscope must be a true one, not "doctored" to suit the occasion. One hears, however, that bargaining and fraud do sometimes enter into the matter. One safeguard is the phenomenal memory of these people. It would not be difficult for them to remember the birth hour of all the babies in the neighborhood, particularly as it is considered a matter of importance.

Some have thought that the method used in India is not so reliable for those born in other parts of the world. Colonel Olcott held this opinion. A good Indian astrologer came to Madras over nine years ago, and the Colonel, just for diversion, gave the items required and had his own horoscope cast. The astrologer told him that he would die from the effects of a fall from a height. The Colonel remarked that this was not the first time that this had been predicted. He said that probably some evening in his perambulations about the place he would step off from the flat roof of the Headquarters building.

I have thought that the home people might be interested in some Indian astrological predictions. These will be sent at a later time.

S. E. P.

"The Voice of the Orient," by Mrs. Walter Tibbits. London, Theosophical Publishing Society.

A pleasant gossipy book, neatly printed and bound, with a few photos, to while away a dull half-hour. Descriptive books, other than Guide Books, of foreign lands and peoples, are only great and interesting if the observer has a great and unique personality. We hear more the voice of the authoress than that of India. Mrs. Tibbits is a Theosophist and her book is an attempt to interpret India of the Hindus and India of the English. We are glad to quote below the graphic description she gives of the fire-walking cermony that took place in Benares a few years ago, and then mentioned in the Theosophical journals.

"A good many of us who are interested in the life of India below the surface being present, some Hindu friends arranged with a certain sect of Shivite Hindus who claim the power of rendering fire harmless, to give an exhibition of their powers. Accordingly, a trench was dug in the grounds of the Tagore Villa, about fifteen feet long by four, and this was filled with logs of wood which were left to blaze all day. In the evening the trench was filled by a thick layer of glowing coals giving off a tremendous heat. At 7 P. M. we repaired to the scene of action. Our party consisted of Mrs. Besant, Countess Wachtmeister, Dr. Richardson, late Professor of Chemistry at University College, Bristol; Dr. Pascal, a French Doctor of Medicine; Mr. Bertram Keightley, Barrister-at-law; Miss Lillian Edger, M. A.; Colonel Olcott, and others. Chairs were arranged for us on a kind of dais formed of the earth thrown out of the trench, and about eight feet from it. This was the nearest point to the big fire at which one could bear the scorching heat. At our back, and sur-

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rounding the trench, was a dense but orderly crowd of hundreds of Hindus. All waited with eager expectation.

"At last a hubbub approaching from the gates of the Villa announced the arrival of the procession. It consisted of a chief priest who presided, carrying a sword, two others who were going to pass through the flames, and an image in a glass canopy borne along by others. The leader intimated that his two colleagues would pass through the fiery furnace, and afterwards anybody who liked of the male persuasion might follow them through unharmed, but no women were permitted to go through.

"Then ensued a most extraordinary and in some respects, painful, spectacle. It is a doctrine of Hinduism that all the functions of Nature—fire, etc.—are presided over by nature spirits. This particular sect of Hindus claims to have preserved the secret of being able to control the fire spirits, so that for the time being they are unable to burn. Whatever may be the explanation, these are the facts. Certain mystic ceremonies having been performed and cocoanuts having been tossed into the flames, the two junior priests apparently became possessed. With frantic shrieks and cries they passed twice round the blazing trench, preceded by the chief priest with the sword, and followed by the brilliantly illuminated canopy. Then, still in a frenzy, painful to behold, they plunged up to their ankles in the scorching furnace and passed backwards and forwards several times, the redhot coals and sparks scattering about their feet. The crowd followed in their wake, first one or two individuals, until the others, gaining confidence and caught by enthusiasm, rushed through in hundreds, even little children of four and five years old running up and down the trench over the trench over the burning coals exactly as if it had been a soft carpet. All were unhurt. Amongst those who ventured was a brother of one of our party. This gentleman, whose name I am prepared to give privately, walked through the trench twice very slowly, and described the sensation afterwards as having been like walking over hot sand.

A sceptic amongst us having propounded the theory that the feet of natives were covered by an integument so dense that it was proof even agaist live coals. Dr. Pascal carefully examined the feet of this witness immediately after the performance, and found the skin of the soles was of the normal thickness of European feet, and that they were untouched by the fire. I saw one man deliberately pause in the middle of the trench to pick up a handful of the flaming embers, which he then carried through to the side. A linen turban which fell from some one's head lay on the coals without igniting, as did the cocoanuts. The priests remained on the scene for about twenty minutes, during which time the two apparently possessed men were held by others. After they left, the crowd was advised to cease experimenting with the fire, and no more passed over. At this stage Dr. Richardson and myself left our seats and attempted to approach to the brink of the fiery gulf, but the heat was so great that we had to turn back."

Avvayar's Yoga Aphorisms, in English. Translated from Tamil by P. Narayana Ayer; published by the translator at Viveka Bhanu Press, Madura, British India. Price, with Postage, 30 *cents.*

Tamil is the name for the race and language of the Dravidian peoples of South India. The Dravidian Hindus are an Atlantean sub-race grafted on the primitive peoples of India, with, among the higher castes, a sprinkling of Aryan blood. Who Avvayar was, we learn as follows:

"Avvayar, the great lady-sage, lived about 1900 years ago in the Chola country. She was the eldest of a family of three brothers and four sisters who were the children of a Brahmana called Yali Dathan, by a chandala (outcaste) wife called Adi Ammai, who had been brought up by a Brahmana. All the seven were talented authors. The most illustrious of the other six was the occultist Tiruvalluvar, the author of the Tamil Ethical code Kural, who has now obtained world-wide celebrity through Pope's translation of the classic. Another, only less distinguished, was Kappilar, author of several poems. The works of the other brother, Adhiyaman, and of the sisters, Uppai, Muruvai, and Valli are not sufficiently known. The greatness and wisdom of Avvayar were so well appreciated, that a grateful posterity had deified her as an Avatara of Saraswati (the Hindu Goddess of learning). There was in the Marriage Settlement of the

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parents of our authoress, a curious condition that the mother should abandon the child soon after birth without casting "one longing, lingering look" behind her. Our authoress, who was born in a wayside chattram (rest house) in the town of Uraiyoor (near Trichinopoly), once the capital of the Chola kingdom, was, in consequence of this compact, abandoned there by her parents; the foundling was taken care of by the Panars of the place, a caste of musicians and singers whose occupation was to wait upon the king and to recite the praises of the Royal line. From her youth, she used to compose didactic and humorous verses. Whatever she uttered was treasured up as wisdom. She had been the moulder of thoughts of the Tamilian Race. Her proverbs and wise sayings are innumerable, so much so that every wise saying or maxim current in the Tamil country is popularly ascribed to her. Her patron was King Adyaman. Though her poems and sayings are for all ages and for all people, at heart she was a follower of the Saiva Religion. She lived unmarried to a very ripe old age, and departed from this world, leaving behind her a rich legacy in the memory of her high moral character, her wisdom enshrined in her works and in the current proverbs of the country. She was a Yogini of the Muladhara school like Tiruvalluvar and Tirumular. She wrote much, but only the following works are now extant."

Mrs. Besant writes a short preface, and, speaking of these Yoga Aphorisms, says: "They deserve the fullest and most careful study, but, as in all books of this type, the practical exercises suggested will be physically dangerous if followed by the impure and the uncontrolled."

The present reviewer is chary of "monkeying" with "practices"; however, if the purchaser of the book, without the clue from the living teacher, will try before doing Yogi stunts to find out what the "lady-sage" is driving at in some of her statements, there will be little time left in this incarnation for "practices" and so little danger.

I admire the works of God, and endeavor by knowing the truth, to regulate my intelligence and to become a better man.—La Bruyere.

William Kingdon Clifford, F. R. S. Lectures and Essays, Macmillan & Co., New York. 2 Vol., $2.00.

The philosophic and scientific letters of Mr. Wm. K. Clifford, late Professor of Applied Mathematics and Mechanics in University College, London, are of very great value today, although many of them were first published many years ago. They represent the critical thought of one who has done much for philosophy, especially in England. Of the lectures of present interest, perhaps those most valuable to the theosophic student are those on the subject "Philosophy of the Pure Sciences" and the one entitled "The Nature of Things in Themselves."

These volumes are well worthy of a place in the library of every philosophic scholar. It has no direct theosophic interest but indirectly it is of high value.

Hints to Young Students of Occultism. By L. W. Rogers, Albany, N. Y. Price Twenty-five Cents.

This is an excellent little book written for young students of Theosophy to give them a general impression of the theosophic life. It is couched in the simplest terms and is quite readable.

Only one of our great leaders has elaborated the doctrine of the divine Law to its full outlines,—Mrs. Besant. Her, Mr. Rogers wisely follows quite closely, presenting those great facts which the beginner should know in clear and succinct outline. It is easy to see how Mr. Rogers has gained his great success—how he has been able to talk of Theosophy from the view-point of morals, of conduct, and still to hold the interest of American audiences.

Our more cultured American people are familiar with the doctrine of thought-power; indeed, the entire subject of the omission of thoughts and their action has been so long taught by theosophists that the world is quite familiar with the subject. The entire New Thought school bases its philosophy on crudely developed studies of the psychology of thinking. Mr. Rogers shows well how the New Thought student may gain clearer ideas of the action of thought and make more effective use

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of it by an exact knowledge of thinking.

We commend the book heartily for the purpose for which it was written.

There are two novels by Francis Marion Crawford that ought to be of great interest to theosophists because they show the author's affinity with Theosophical ideas and are a good exposition of certain phases of the teaching. One, at least, of these stories, one cannot but think, from external and internal evidence, was written under the influence of Theosophy itself. The external evidence, slight enough in itself, but important when taken in connection with the internal, is this: Crawford had for several years been studying Sanskrit and, in order to perfect himself in the language, in 1879 went to India. There he became editor of a daily newspaper and remained for two years. At the end of that time he published his first story, Mr. Isaacs. The T. S. was founded in 1875 and by 1879 Col. Olcott and Madame Blavatsky had gone to India and, with Mr. Sinnett, were creating an interest there. What more natural than that a journalist and an editor, of necessity on the alert for news, especially a young man interested in all phases of life, and with a deep sympathy, as he has since shown, with things Oriental, should become aware of the Theosophical activities? And he proves by his own words that he was aware. On the second page of Mr. Isaacs we find the following sentence: ". . . and among the rhododendron trees Madame Blavatsky, Col. Olcott and Mr. Sinnett move mysteriously in the performance of their wonders."

Other strong evidence may be found in the plot, characters and dialogue of the novel.

Mr. Isaacs is a man who has gone far toward the path that attains. Thrown on his own resources in boyhood, but led by dreams and intuitions to make the most of every opportunity, he has in early manhood achieved wealth and an influential position in his world. Honesty and justice are pre-eminent traits of his character as well as an unexplainable attraction that makes every one like him. Intellectually he is far advanced and his religious instincts are strong and deep. Ram Sal says of him, "Never was teacher sought by more worthy pupil." He has developed astral consciousness in some degree. He needs but the divine touch of love and sorrow to lead him to greater heights. And it is in connection with the love that comes to him that we are given assurance of Mr. Crawford's occult interest.

Mr. Isaacs and his intimate friend, Mr. Griggs, are sitting over their pipes discussing the possibility of the former's marriage with the woman he loves, when Mr. Isaacs appears to attain astral consciousness. He begins by reading the unspoken thoughts of his friend, then leaves his physical body altogether. On his return he says he has had a vision and thus describes it:

"I thought as I sat here that my spirit left my body and passed through the night air and hovered over Simla. I could see into every bungalow, and was conscious of what passed in each, but there was only one where my gaze rested, for I saw upon a couch in a spacious chamber the sleeping form of one I knew. . . . While I looked the breath of her body became condensed, as it were, and took shape and form and colour, so that the image of herself floated up between her body and my watching spirit. Nearer and nearer to me came the exquisite vision of beauty, till we were face to face, my soul and hers, high up in the night. And there came from her eyes as the long lids lifted, a look of perfect trust and of love and of infinite joy. Then she turned her face southward and pointed to my life-star burning bright among his lesser fellows; and with a long, sweet glance that bid me follow where she led, her maiden soul floated away with a dizzy speed, vanishing in the firmament as a falling star . . . leaving an infinitely sad regret and a longing to enter with her into that boundless empire of peace. But I could not for my spirit was called back to my body. And I shall bless Allah that He has given me to see her once so and to know that she has a soul, even as I have, for I have looked upon her spirit and I know it."

Through love and sorrow Isaacs gains his final emancipation from worldly desires. His beloved dies and he determines to retire the world and become such as seek liberation. He enters upon the Path under the guidance of

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his spiritual teacher, Ram Sal, the "Buddhist adept."

In the character of Ram Sal, Crawford personifies his idea of a Master—corresponding very well, I should say, with the picture he might have formed had he read Mr. Sinnett's Occult World, which was published, I think, about the time of his writing. Of course, he may have formed his picture from ideas gained in Buddhist and Hindu texts, which he was then studying. But, however gained, the ideas are here and thoroughly Theosophical they are, barring some minor discrepances. His portrait of Ram Sal, whom he describes as "an adept of the higher grades, a seer, and knower of men's hearts," contains the following significant qualities: Ability to come and go independent of material eruditions; wide knowledge; power over natural forces; refusal to use this power for mere display but only to help forward a good action; ability to read future events and the thoughts of people; declaration of inability to interfere with karma, "It is not my business to mold men's destinies for them"; his denial that he works "miracles." . . . "My power is merely the knowledge of the laws of nature, which Western scientists in their wisdom" (the sarcasm sounds truly Blavatskian) "ignore"; his allusion to "the Brethren" and their "pure life." And the picture is ended thus: "One of that small band of high priests who in all ages and nations and religions and societies have been the mediators between time and eternity, to cheer and comfort the broken hearted, to rebuke him who would lose his own soul, to speed the awakening spirit on its heavenward flight."

Crawford's occult studies bore no further fruit at that time. But his interest in them continued. It is glimpsed in his numerous stories in some incidental sentence, some half-veiled allusion. And twenty years after the appearance of Mr. Isaacs we are given Cecilia in which he displays a richer and more authentic knowledge. Here we have a story which has for its very foundation the theory of reincarnation, expressed in terms undeniably Theosophic.

Cecilia Palladia is a young Roman girl of our own century. Her beauty is of the archaic type seen in ancient statues. She is averse to marriage and her intellectual tastes naturally incline to philosophy and occult lore. She is acknowledged by all her acquaintance to be an interesting and unusual girl.

She has been in the habit since her childhood of putting herself into a sort of trance in which state she sees pictures of what she believes to be her past life. She sits and sees "phantasm of herself drawn in mystic light upon the shadow." . . . "They came and followed one upon another, like days of life." She sees herself in that past a Vestal virgin, with all the detail incident to such a life, faithful to her duties, happy in her sacred vows. Then the vision unfolds like a panorama and she sees herself loved by a man and, in spite of her virgin oath, she loves him in return. . . . And this man, long familiar to her in her strange, half-conscious dreaming, but hitherto unknown in her present life, she meets one day in a modern Roman drawing room. Startled, she recognizes him and, to her further amazement, she sees that he recognizes her.

He recognizes her. Has he, then, also been seeing visions? Not yet. But "he felt the absolute certainty of having met her before, somewhere very long ago—so long ago that she could not have been born then; therefore what he felt was absurd." But that very night he begins to dream. And his dream is of a Vestal named Cecilia, and he meets her and loves her and gains her love in return. He dreams this not once, but many times, until he believes his brain to be turning.

Crawford makes the representation of this dream attraction all the stronger by the statement that Cecilia and Lamberto are not then in love with or even attracted to each other in ordinary life. Speaking of Cecilia, he says: "And Lamberti was nothing to her. Beyond the startling recognition of a face long familiar, but never seen among the living, he was to her a man she had met but once, and did not wish to meet again." And for Lamberti, she "was an unreal image that haunted him as soon as he closed his eyes; but when he was wide awake and busy with life, the girl was nothing to him but a mere acquaintance." But the story has the inevitable result. The attraction felt in dream world is soon transferred to daily life and they marry in the end.

But it is not that happy, however pleasant

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to read about, that concerns us here. It is the history of the past, interwoven with and influencing the events and personalities of the present that claims our attention. Crawford works out his motif with all the logical and artistic power of which he is capable. He is evidently deeply interested in his subject and he writes most earnestly and convincingly. Everything in the two chief characters, especially Cecilia's, is made to "tell" for consistency. Her appearance, her personality are a modern development of the Vestal that she once was.

Not less important and interesting are some remarkable passages in the book. These surely could not have been written save by a man who had read much and thought long and deeply upon occult subjects. They are too long to quote in full, yet I cannot utterly pass them by. The first is of Cecilia's trance state.

"The strange young face was very quiet and even the lids rarely moved as she steadily stared into the shadow. . . . She was in a state of almost perfect contemplation. . . . She had been in the same state before now, last week, last month, last year, and again and again as it seemed to her, very long ago; so long that the time seemed like ages and the intervals like centuries until it all disappeared altogether in the immeasurable, and the past, the present, and the future were around her at once, unbroken, always ending, yet always beginning again. In the midst floated the soul, the self, the undying individuality, a light that shot out long rays, like a star, toward the ever present moments in an ever recurring life of which she had been, and was, and was to be, most keenly conscious.

"So far the truth, perhaps; the truth, guessed by the mystics of all ages, sometimes hidden in secret writings, sometimes proclaimed to the light in symbols too plain to be understood, now veiled in the reasoned propositions of philosophers; now sung in sublime verse by inspired seers; present, as truth always is, to the few, misunderstood, as all truths are, by the many."

The second passage relates to a dream of Lamberti's.

"He had no consciousness of any sort of shape or body belonging to him, nor of motion, nor of sight, after the darkness had closed in around him. . . . That change indeed was terrible . . . an instant change from something to nothing, with consciousness preserved; complete, far-reaching consciousness, that was more perfect than sight, yet was not sight, but a being everywhere at once, a universal understanding, a part of something all-pervading, a unification with all things past, present and to come, with no desire for them, nor vision of them, but perfect knowledge of them all.

"At the same time there was the presence of another immeasureable identity in the same space, so that his own being and that other were co-existent and alike each in the other, everywhere at once and inseparable from the other, each dear to the other above and beyond all description. And there was perfect peace and a state very far beyond any possible waking happiness, without any conception of time or of motion, but only of infinite space, with infinite understanding.

"Another phase begun. There was time again, there were minutes, hours, months, years, ages; and there was a longing for something that could change, a stirring of human memories in the boundless immaterial consciousness, a gradual growing wish to see a face remembered before the wall of darkness had closed in, to hear a voice that had once sounded in ears that had once understood, to touch a hand that had felt his long ago. And this longing became intolerable, for lack of these things, like a burning thirst where there is no water; and the perfect peace was all consumed in that raging wish, and the quiet was disquiet, and the two consciousnesses felt that each was learning to suffer again for want of the other, till what had been heaven was hell, and earth would be better or total destruction and the extinguishing of all identity, or anything that was not, rather than he least prolonging of what was. The last change now; back to the world and to a human body."

One cannot but regret that the gifted man who wrote these two books had not given us others upon like subjects. But for these two, let us be grateful. Helen G. Crawford.

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Children's Department

This department is conducted by Laleta, 3291 Malden St., Sheridan Park, Chicago.

The Front Garden,
Outpost of Fairyland, No. 777.

Dear Children: I have told you a little about the fairies, so next I'll tell you about the devas, the fairy kings who are even prettier than fairies, and more important, too, as you will see later.

First, I must tell you that all fairies are divided into what we might call tribes, and each tribe has a king who directs the work of all the fairies under him. And over many kings there is a greater king and so on, each king greater than the last, until there is finally One King, the King of Kings, so glorious, so good that you can't even imagine Him. He is King of all the fairies, King of all the animals, King of men, and Ruler of everything in the world. Some people call Him God, some call Him Allah, and some call him other beautiful names, but it is important to remember that they all mean "King of Kings." Oftentimes people forget that, and if a man says, "God is King," another man will reply, "You are wrong, Allah is King." Then, perhaps, another man will hop up and shout, "You are both liars, Jehovah is King," and then there will be a silly quarrel just because they don't know that they are all talking about the same Great King!

Now, I wonder if you can guess what makes a fairy king different from ordinary fairies. It isn't a crown, for any fairy who wishes to, can wear a crown, nor is it a sceptre and beautiful garments. The real difference is that a king has a soul and the other fairies haven't, though they will all get one sometime. You needn't think, either, that souls are easily won. Many a king earned his soul by working hard when he was an air sylph and by trying to please the deva who was his teacher. Then, when he had learned all that air sylphs ought to know, it was time for the King of Kings to reward him. So the Greatest King took a bright, beautiful spark from His own heart and, giving it to the sylph, said, "Take for your guide this little light which henceforth makes you not like other fairies, but like Me. Make it grow by giving it to others and the more you give, the more there will be left in your hands."

Only after that has happened, can a fairy be a king and then he feels so happy over his new treasure, that he wants other fairies to have one too and he takes several sylphs and teaches them as he himself was taught till they also are ready to become kings. And all the while he keeps finding work that he can do for a higher king and he keeps on doing more and more important work and gradually gets to be a higher king himself.

I suppose by this time you are wondering what a deva's work is. Well, I have told you that part of their work is to train air sylphs to be kings and besides that, they help the Special Devas who attend to all the different kingdoms of nature. There is a Special King who looks after all the animals, there is One who looks after all the minerals, One who takes care of the vegetable kingdom, One who has charge of humanity, and there are other Special Kings besides. Each of these Great Kings has lots and lots of other kings to help Him. For instance, if a Great King wants to make a new kind of plant,—a tree, perhaps. He would probably begin by making an unfinished thought-picture of that tree. Then He might give the picture to some deva who was under Him and who would make the limbs and branches of the picture tree. Another deva would perhaps make the leaves and bark, and when the picture was ready, some deva would set a troop of nature spirits to work collecting tiny atoms and packing them into seeds. The nature spirits would think this was more play than work and you can imagine how interested they would be to see if the seed would grow to be like the thought-picture. But if it didn't look just like the picture at first, the devas wouldn't be discouraged. Not at all. They would have more

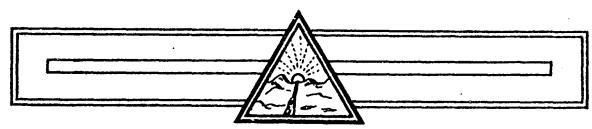
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atoms collected and the fairies would help new seeds grow and mould them into shape year after year until a tre would grow that was just exactly like the picture, and then there would be great rejoicing among the fairies. And that is the way everything in the world was made,—the stone your buildings are made of, the fruit and grain you eat, and even your own physical bodies,—made by the fairies to grow like the thought-pictures of a king. Now you can see how important the kings are. Why, there wouldn't be any world at all if it weren't for the kings who made it. And then how could you human people get along if it weren't for those Great Kings who leave a beautiful fairyland and take physical bodies like yours so they can found religions to teach you how to become great kings also?

There now! Did I see you think that you could never be a fairy King because you aren't a fairy? You can be, though, and I'll tell you how, for some of the Greatest Kings have been little human children instead of fairies. So there are more ways than one of becoming a king. To begin with, you already have the most important thing,—a soul. But—you don't know how to use it. That is one difference between human people and nature spirits. Human people get their souls before they know how to use them; fairies have to learn a little bit about using a soul before they get it. But before the King of Kings gave you your soul-sparks, most of you were animals, queens already for you are just the same to animals as devas are to fairies. It is only and now you are, in one way kings and by loving you and learning from you that your dogs and cats can get souls and so you should be very kind to them. Then, when they get their souls, they will enter the human kingdom because they will want to be what their masters were before them, and by that time, you whom the dogs, cats and horses look to as kings, will have become really and truly fairy kings. And more than that, you will be Great Kings because all who grow through the human kingdom have to skip being the lowest kinds of fairy kings. So, although fairies and men are so different now, they are all made for the same purpose,—to be wonderful Kings and Masters. Many men (and fairies too) don't know that yet, but those of us who do know it, must try all the harder to work for the kings so we can be kings ourselves and help others to be kings also. So keep your eyes open to see ways of doing it. You can help Them by not destroying the flowers that the fairies are building, by being kind to the animals, by making beautiful thoughts for the Great Kings to use in whatever way They think best, and by learning a lesson from everything you see. If you do all that, you will get to be so wise and good that you will be able to find your own King, who will teach you how to use your soul. You will be so good that the fairies will love to obey you and you will see just exactly what your King wants done and will get the fairies to help you do it. And by helping the Great Kings you will get to be one. Don't get discouraged and say it's no use trying, as people do who know nothing about fairies. You may have to be born as a little baby more than once before you can be a fairy king, but you will all be one sometime and every little bit of good you do makes the time so much nearer.

That is all I can tell you about the kings now, but you will learn more by seeing for yourself. You will see them everywhere, in forests and fields, mountains and oceans, even in horrid cities when there is someone to be helped. You will see them sending new ideas into people's minds and making beautiful thoughts for anyone to catch who is able. You will see them helping people who can't see them and who don't even know that they exist and you will see how glad they are whenever a new person or fairy becomes able to see them and help them in their Great Work. So get busy and help too in whatever way you can. With love from,

Busywing.



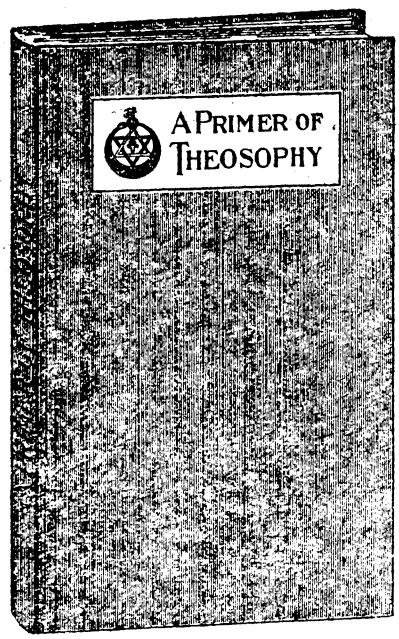
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